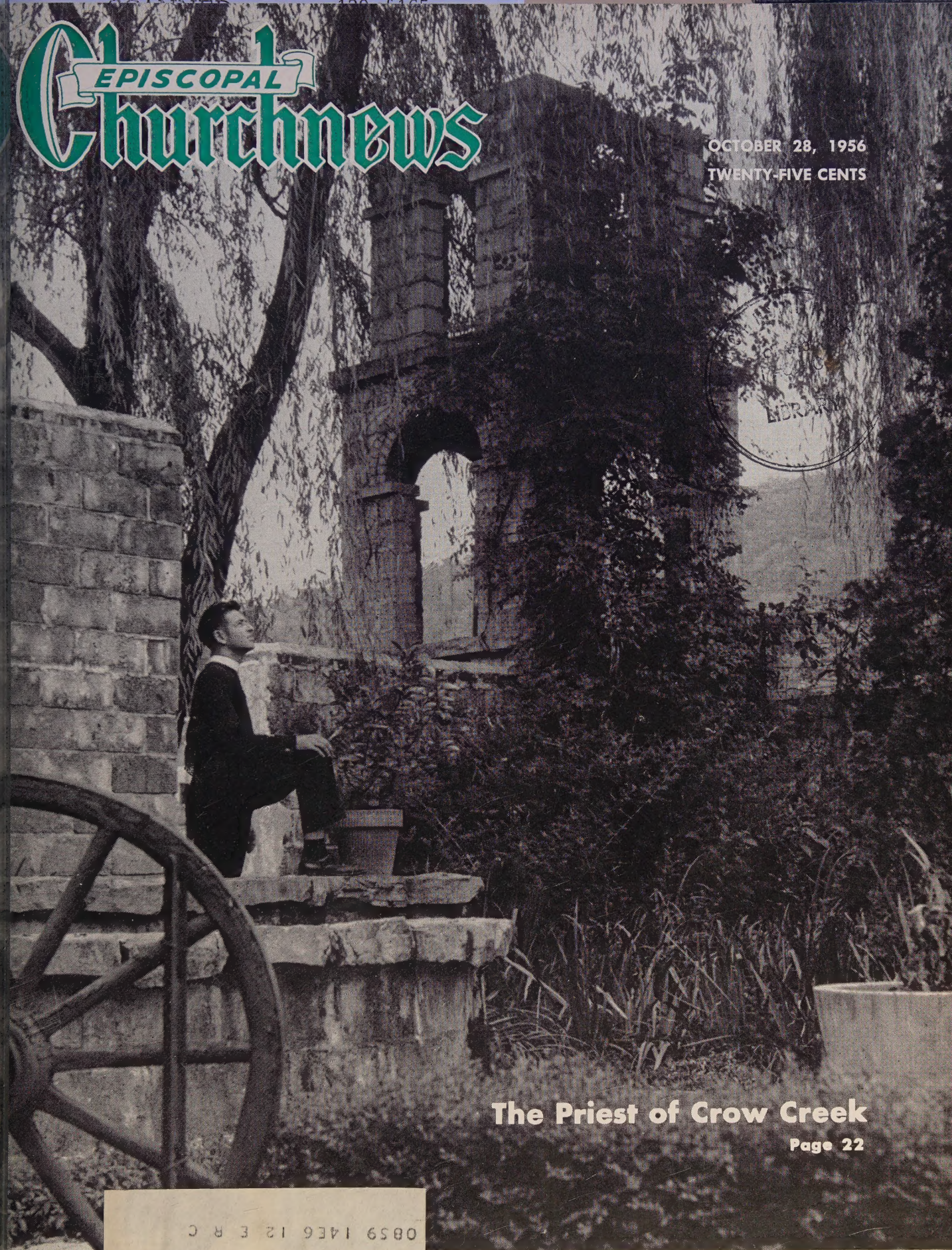


EPISCOPAL Churchnews

OCTOBER 28, 1956
TWENTY-FIVE CENTS



The Priest of Crow Creek

Page 22

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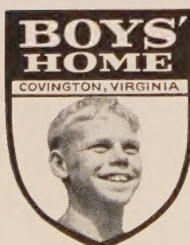
NASH. DISTRICT OF THE BAY STATE

page 20



YOU CAN **BRIGHTEN** THE LIFE OF THIS BOY

YOU . . . can help make it possible for this boy and many others to have the important things which have been denied them . . . real affection, a good education, and a Christian home—things that add up to a chance in life. For a half century Boys' Home has operated in the framework of the Episcopal Church as a safe refuge for boys who desperately need help. But the extent of its work, certainly the expansion of its facilities to enable Boys' Home to help more boys instead of turning them away, is largely dependent on assistance you and others can provide—on your gift, whether it is large or small.



You can make an investment in youth. You can help provide a home for a boy who has no home. You can make any size gift to this great institution which has existed within the framework of the Episcopal Church for fifty years. For instance, here's what your gift will do:

\$300.00—A year's tuition	\$150.00—For a half year
\$ 75.00—For three months	\$ 25.00—For one month

My gift is enclosed

Name _____

Address _____

City _____ Zone _____ State _____

Gifts to Boys' Home may be deducted in computing your income taxes.

COMING EVENTS

THE CHURCH'S CALENDAR

St. Simon and St. Jude, Oct. 28
All Saints, Nov. 1

NATIONAL EVENTS

National annual corporate Communion and Day of Prayer, Daughters of King, Nov. 1 . . . World Community Day, United Church Women, NCC, Nov. 2 . . . Meeting of Joint Commission on Approaches to Unity and Methodist Commission on Church Union, New York, N. Y., Nov. 7-9 . . . Annual Requiem Mass sponsored by the Confraternity of the Blessed Sacrament and the Guild of Souls, national devotional organizations, Baltimore, Md. St. Andrew's Church, Nov. 10.

REGIONAL

Beacon Hill School of Religion, Department of Religious Education, Massachusetts Council of Churches, St. Patrick's Cathedral, Boston, Oct. 29 and Nov. 1 . . . Church and Group Life Laboratory, Norman, Okla. Univ. of Oklahoma, Oct. 29-Nov. 10 . . . Board of Regents, Univ. of the South, Sewanee, Tenn., Oct. 29 . . . National Council staff, Pre-Lab meetings, Radnor, Pa. Conference Center, Nov. 1-4 . . . Province 5 meeting, Joint Commission on Ecumenical Relations, Chicago, Ill. La Salle Hotel, Nov. 2 . . . Church and Group Life Laboratory, National Council, Radnor, Pa. Conference Center, Nov. 5-17.

DIOCESAN

Conference of the Laymen, Missionary District of Utah, Salt Lake City. The Rev. Howard Harper, Presiding Bishop. Committee on Laymen's Work, Oct. 29 . . . Episcopal Youth Convocation, Hartford, Conn. State Armory, Oct. 28 . . . Annual meeting, Diocesan Altar Guild, New Orleans, La. Trinity Church, Oct. 29-30 . . . "Forum on the Faith", Providence, R. I. Cathedral of St. John, Oct. 29 and Nov. 5 . . . Youth Convention, LaSalle, S. D., Oct. 31-Nov. 2 . . . Episcopal Churchman's Association, Diocese of Western Michigan, Nov. 2 . . . Tennessee Student Christian Council, Executive Committee Monteagle, DuBose Conference Center, Nov. 2-4 . . . Healing Mission, Beaver, Pa. Trinity Church, Nov. 4-9, 10 a.m. and 7:45 p.m. . . . Annual Diocesan School of Worship, New York, N. Y. Cathedral of St. John the Divine, 10 a.m. to 1 p.m., Nov. 5 . . . Parish Conference, Monteagle, Tenn. DuBose Conference Center, Nov. 9-11.

RADIO

"Another Chance," Saturdays, local stations. Heard in some cities on odd days. Time also varies.

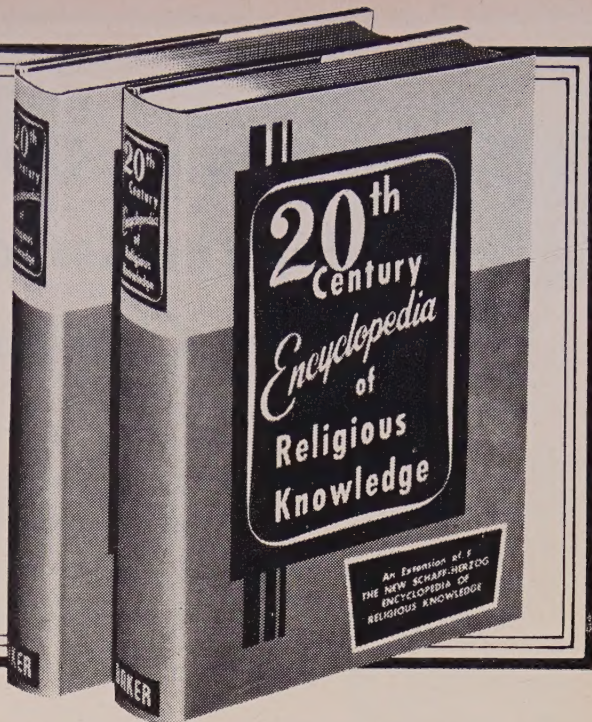
TELEVISION

"Frontiers of Faith," NCC, NBC-TV, 4:30 EDST . . . "Mission at Mid-Century," NC films on the Church's life. Change day and time vary.

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Education for Christian Leadership the Responsibility of Every Churchman

The Country is waking up to the need for scientists and engineers; and public funds, corporation gifts and foundation grants are available for training men of promise in these fields.

What of our spiritual leaders for the future? Do we stand in less crucial need for men of God than for men of science?

Their training is no less exacting, and will not find support except from the people of the Church.



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+ CHURCH DIVINITY SCHOOL OF THE PACIFIC—Berkeley, Calif. + DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA + EPISCOPAL THEOLOGICAL SCHOOL—Cambridge, Mass.
+ EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST—Austin, Texas + THE GENERAL THEOLOGICAL SEMINARY—New York City
+ NASHOTAH HOUSE—Nashotah, Wisc. + SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH—Sewanee, Tenn. + SEABURY-WESTERN THEOLOGICAL SEMINARY—Evanston, Ill. + VIRGINIA THEOLOGICAL SEMINARY—Alexandria, Va.

Homespun Yarns

by Grace Anthony

Seminary Days—II

The ringing of the chapel bell woke me. I heard the door slam as Bill went out, and my eye wandered to the rows of books covering the washtubs which lined one side of our bedroom. Today I must take the books off and do the family wash and our bedroom in the Garden Apartment would resume for awhile its original function: that of a laundry. I must—must—I must get up! I looked in the little room off the kitchen, which must once have been the cook's bedroom, and found the boys quietly looking at books in the double decker bunks. Our dog, Scrappy, saw me and crept guiltily off the lower bunk. Although we had been here more than a month, Dick still got lost his way to the bathroom, which was strange. To reach the bathroom we went out our little back hall and into the cellar skirting around the stairs and one of the huge furnaces. The bathroom, when finally reached, was about 95 degrees F.

I was pleased, on the whole, with the big room. The walls were a soft yellow and the worn out linoleum floor we had painted gray, and covered with a worn yellow rug. Every lick of paint we had put on ourselves, and the fresh, clean look added to its charm.

With breakfast over, dishes washed and the two boys turned out to play, I began to remove the books from the washtubs. As I removed the last book there was a knock at the front door. It was the dean. If it was the dean at this hour, something I felt sure, was wrong. What's more, the dean looked unhappy. I hate to do this, he said, but the men are here with no coal for this building—16 tons of it—down in here, through this very room, is the only way they can take it into the cellar. No, there are no chutes; they've looked into every possibility, and this is the only way. The eight strapping coal heavers are getting impatient; they've been waiting around for quite a while and now it's up to me. If I say no, the coal will go away—with the coal. Obviously the dean had no other choice, and neither did I. So I rolled up the yellow rug, covered everything I could with newspapers and retired to the bed-room. Instead of tackling the laundry, I lay limply on the bed and put my head under a pillow in vain hope that I wouldn't hear the sound of 16 muddy feet tramp, tramp, tramping across our freshly painted floor.

—*Publisher*



See you at the Polls!

When all the shouting is over and the last campaign speech has been made, isn't this what all the struggle is really about?

You and your neighbors are going to march to the polls November 6 and settle things the American way.

Not by fists or by force, not with a penalty if you don't vote, or the secret police checking up to see if you did.

You'll vote because it's the thing to do.

Vote as you please, of course—but vote. Vote for the party and the candidates you honestly believe will represent you best.

But also vote because you believe in the democracy of ours and you want to keep the way it is—a country where you can have your say and nobody else can say it for you.

Everybody you know will be there.

We'll see you at the polls.

VOTE NOVEMBER 6th!



Christian Discussion

REPORT FROM ATHENS

Greece today, as in the days of Plato and Aristotle, is a land of much talk and argument. What is being said now may be less significant, but there is more of it. Reason has given place to emotion, especially when one discusses the question of Cyprus. But the old agility of the Greek mind, which in Byzantine times baffled the Franks and the Germans on their way to the Holy Land, is still here.

Begin at Athens

Athens is the obvious place to begin any visit to Greece. It is a glorious city, in which a bright modernity does not seem to contradict the atmosphere of antiquity. Here are the noblest monuments of the ancient world. The very air has a certain clarity peculiar to this part of the world, as if the sun and the atmosphere had conspired to produce the blinding vision of the Acropolis, with its temples like a many-jewelled crown dominating the heart of the city. In this city Plato lived long ago. Here St. Paul preached to the men of Athens. Today the men of Athens discuss Cyprus and their hatred of the British, who "only yesterday" were apparently their closest allies.

The cafes, which are so numerous along the great avenues and even along the little streets that climb the hill below the Parthenon, all do a thriving business. It seemed to me that everyone in Athens must "eat out" at night and stop for a drink in the afternoon. In these cafes one can have Ratsina, the bitter wine that tastes like turpentine, or Ouzo, the cloudy Greek Pernod, or thick brown Turkish coffee in tiny cups. Yannakis, the most famous of the cafes, is the place to hear the latest opinion, the juiciest bit of gossip, and the newest rumor about Cyprus. But this story of Cyprus can be understood only when we see it in the light of the events which surround it in history. It is necessary to look a little deeper than the conversations I heard one night at a restaurant on a housetop just below the Acropolis.

The "Truman Doctrine"

After the war Greece could have gone either way—to the Communists or to the free world. Sir Anthony Eden recently said: "It was the British government and

British forces which, in the closing months of 1944 and the early months of 1945, delivered Greece at the cost of British dead and wounded from what I then believed and still believe was the certainty of Communist rule." In 1947 the British found that they could no longer afford the \$250 million which the financial and military support of Greece and Turkey required. It was at this time that the United States stepped in with what later was called the "Truman Doctrine" and the "Marshall Plan." Mr. Dean Acheson said: "The British are getting out of Turkey and Greece, and if we don't go in the Russians will." Here was the Truman Doctrine in a nutshell. For a while it meant the support of a reactionary government in Athens and almost a dictatorship in Ankara. Neither government was "democratic," as we would define the term, but if these nations had been swept behind the Iron Curtain, we would have lost them as allies, Russia would already dominate the entire Middle East and whatever freedom these people enjoyed would have been completely obliterated.

On the plane from Istanbul to Athens I talked with

Irreplaceable: Priceless relics and works of art perished when rioters destroyed this Byzantine Greek church.

Staff Photo



continued from preceding page

Kenneth Iverson, now of the Ford Foundation, and at one time Deputy Director of Marshall Plan operations in Greece. "Certainly at the end of the war Greece could have gone Communist," he told me. "Her country was devastated, bridges were down, the railroads were ruined, the Corinth Canal had been blocked by the Nazis, the tunnels through the mountains were dynamited and the roads were in pitiful condition. When the British had to withdraw, we stepped in and put them on their feet." He continued by telling me of power plants which were built, harbors restored, and of the general rehabilitation of the country, which was made possible by the American mission to Greece.

"For Us or Against Us"

In the Athens airport I became a little annoyed with a customs official who made me open all my baggage. I said to Mr. Iverson, "It looks as if they would show a little appreciation to Americans for what we had done for their country." I was ashamed when he reminded me that "these are an independent people. We need not expect any thanks. If we can help them make a good job of their country, they will stay on the side of the free world. This is more important than gratitude. If we expect thanks or attach too many strings to our gifts, we may lose them entirely." Perhaps my friend is right, but it is hard to understand how we could have lost their friendship in so short a time. For it is plain that Greece today has "lost no love" for either Britain or the United States.

This feeling against us grew worse after the Turkish riots in Constantinople last September 6th, in which many Greek churches were destroyed and the Greek population terrorized. The Greeks do not understand why we did not protest to the Turks, since it is clear to them that the riots were inspired by the Turkish government. A journalist friend in Athens pointed out to me that neither Britain nor the United States has any reason to trust Turkey. He went on to say that more Greeks were killed than Americans on the Allied side in the first World War, and that during the second World War at one time Greece and Britain stood alone against the Nazis and the Fascists. Why, then, he asked, should we be so anxious not to offend Turkey, and so indifferent to the interests of Greece?

This is another example of the readiness with which people all over the world criticize this country today. A responsible man in Athens said to me that he considered "America's influence in the post-war world far worse than Russia's." He insisted that we brought our soldiers back from Europe before the job was finished, that we allowed Russia to dominate the Eastern part of Europe, that we created the State of Israel, and that we forced the British to leave Suez. "As a European," he concluded, "I consider America to be the evil genius of our times."

As much as this hurt, I had to admit that there was some truth in his accusation, and yet it was clear that

the unconscious motivation behind this outburst was my friend's resentment over Cyprus. Right-thinking Greeks know that it is too soon for Cyprus to be part of Greece, but reason no longer rules in this land.

The problems which the Western Powers face in Suez have for the moment eclipsed the dangers inherent in the Cyprus situation. But in the meantime bomb and bullet, raid and reprisal continue to take their toll. The British government has made no progress toward an agreement since the deportation of Archbishop Makarios, head of the church in Cyprus. In Athens, Greece, Archbishop Dorotheos continues to call for action. He seemed to me to be far more of a politician than a religious leader when I talked with him, but I was soon to learn that this is the traditional role of Greek bishops. "The Greek is by nature religious," he told me, but he hastened to add that he is "devoted both to his religion and to his country." Apparently this devotion is really one and the same thing. In Greece there is no separation of Church and State. This, in a measure, explains the position of Makarios in Cyprus.

Cypriot Demands

Let us look, first, at the demands of the radical Cypriots who are backed by the Archbishop of Athens and other powerful Greek leaders. They begin with the principle of self-determination and demand the right to decide by popular vote who shall be their rulers. For them this means ultimate union with Greece. In addition they want to be assured of control of the local police forces within a very short time, immediate amnesty for all rebels, and the promise of self-government as soon as possible. They insist that the British answer to these demands consists of: (a) a flat refusal to grant self-determination "within the foreseeable future," and (b) a veiled, but equally categorical, refusal to yield any of

continued on page 28

Graphic Evidence: Tombs of the Patriarchs at the Monastery of Balakli were desecrated in 1955 Turkish rioting.

Staff Photo



THE NEWS IN BRIEF

Quick Reports from Around the Church

Gridiron to Pulpit . . . A Half-Million Dollar 'Church-in-the-Round' . . . Note to Clergy: Smile More Prized Than Simile . . . What's This? Dancing in the Hall of Bishops! . . . Delaware Church Declines to Profit from Slum Income

Money loss but moral gain: When senior garden Frederick Bringham died two years ago, he left 13 dwellings he had owned for 50 years to his church, St. Barnabas', Marshallton, Wilmington, Del., suburb. When he was a landlord in this old mill company town, it was more commendable to provide low-cost housing to workers. But the weathered frame buildings left to St. Barnabas' had become slum dwellings. As the Rev. Jack Hillary Smith, rector, explained: "The tension and contrast between the old and new posed a moral problem that needed correction . . ." It took over a year to house the tenants. There were a few hard feelings among them, but the church made sure that no person was evicted without a better place to go. Now the slum dwellings have been razed and the church is going without the more than \$10 a month income it was getting.

Saying it with music: The Savannah, Ga., chapter of the American Guild of Organists was told that the "happy medium for church music is somewhere between the 'Barber Shop Chord' and 'Beh.'" The occasion was the group's first fall meeting. The speaker was the Rev. F. Bland Tucker, rector of Christ Church, Savannah, also an authority on church music. He said that when "barber shop" music is sung, the singers may have a fine time but they're not praising God; even Bach is used, they're not praising God either because none of them sing.

Memo to Los Angeles ministers: Here's what your typical parishioner wants you to be: happy, dedicated, friendly, up-to-date, well educated, sympathetic and a good preacher—in that order. A newspaper survey of 25 laymen of different denominations, aged 14 to 72, and equally divided between sexes, indicates that people think that what a minister is is more important than what he knows or says. More than 90 per cent think clergy are better qualified than their forefathers of 50 years ago, but many think they tend to remain too aloof. One Episcopalian thinks education is important, but a minister's friendliness and understanding is more valuable than preaching ability. As he put it, "I read not long ago where a minister defended the right of a parishioner to sleep in church. This probably shocked many, but I believe that minister had a better understanding of handling people than any whose sermons make sleep inevitable."

► Both Connecticut and Maine are reflecting their concern for traffic safety. Greenwich clergy have been waging a pulpit crusade during October against traffic deaths. The campaign originated with Sherburne Prescott, chairman of the town's safety council board. Presiding Bishop Henry Knox Sherrill was among the many who supported it. Meanwhile, the Episcopal Churchmen of Maine resolved at their annual fall conference that they would "henceforth examine our habits of driving on the highways in the light of our Lord's commandment to love our neighbors as ourselves . . ."

► Roman Catholic students of Southeastern Kansas are forbidden to enroll in most of the undergraduate psychology and philosophy courses at non-Catholic colleges and universities. Bishop Mark K. Carroll of that diocese, who issued the directive, charges that many of these courses are a form of "brainwashing" that endangers a student's faith and his patriotism. He said he wasn't singling out any particular course at a specific university or an individual professor. But the bishop particularly objects to the methods employed by many teachers of psychology in secular colleges. "The modern psychologist who regards God as a nebulous cloud instead of a person is going to consider his student . . . as a veterinarian would treat sick cattle," he declared.

► The Diocese of Long Island was at the halfway mark last month, with \$97,330 of its Episcopal Charities' 1956 Appeal already recorded. Volunteers and campaign leaders of four counties are working to reach every parishioner in the diocese's 172 churches. Joseph A. Patrick, chairman, says funds raised are nearly \$10,000 above that for the same period last year.

► Author John Gunther commented recently that "Princeton's tree-lined Mercer Street is one of the most beautiful and interesting streets in America." As a result, Mercer street became "open street" last month to help The Evergreens, a New Jersey diocesan home for the aged in Moorestown. The benefit tour was arranged by the women of Trinity Church, but it was an all-community affair. In each house, the dining room table was set for a different occasion, such as a typical pre-football game luncheon or "dinner at eight." Recipes for all meals on display were given visitors.

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

► **Evolution of an athlete:** When Brad Robinson, Jr., was going to the University of Minnesota (1929-33), he was a big man on the campus—a much glorified right end for the Gophers, basketball captain, and baseball player. Few had his fighting determination—like the day he played football 58 minutes while his appendix was ready to burst. From college he went into sportscasting in St. Louis, Mo. World War II saw him in the Army Air Corps. It made him think. He kept asking himself whether war was the right way to settle things. Back home he looked for the answer through ventures in advertising and publishing. Then he decided the challenge was in helping others. He got himself on the staff of St. Luke's Church in Minneapolis. His determination carried him even further. Last month, Mr. Robinson was ordained at St. Luke's where he's now associate minister.

► **Rock 'n roll if you want to:** The Hall of Bishops at the Cathedral of St. Philip is now a dance hall once a month for Atlanta, Ga., teenagers. They're free to choose any records they want, from semi-classic to rock and roll. The plan started when a group of women at St. Bartholomew's Church held a square dance last spring for all ages. The teenagers made it known that they just didn't go for "square" type of dancing. Now the women are sponsoring the monthly dances to the tunes the teenagers pick. The dances, properly chaperoned, are open to youth of all denominations.

► **The Brotherhood of Saint Andrew** is on the march. At least two conferences, more than local in scope, have been held recently. At Asilomar, Pacific Groves, the Diocese of California was host to over a 100 delegates for the Second State-wide BSA Conference. Conferees also came from Washington, Nevada and Arizona. Harry Rothrock was chairman. Fr. Spencer of the Order of Holy Cross, Dean Clarence Haden of the Kansas City Cathedral and national chaplain, and the Rev. Robert N. Rodenmayer of the Church Divinity School of the Pacific, Berkeley, were speakers. Meanwhile, at the Church of the Annunciation, New Orleans, the Diocese of Louisiana's BSA held a workshop meeting led by Barry Crim, national BSA field representative.

► A series of district meetings last month in Tennessee spelled out diocesan plans for a \$500,000 capital funds campaign. The money to be raised is earmarked for such projects as a new Episcopal student center at Vanderbilt University, further improvement of the diocesan conference center at Monteagle, completion of All Saints Chapel at the University of the South, Sewanee, and a land parcel purchase plan to provide sites for new churches. The Rt. Rev. John Vander Horst, suffragan bishop, is in charge.



St. James' Episcopal Church in Florence, Italy, is getting a new, old bell. It once was the official town sign in Newcastle, Maine. The 700-pound bell, cast more than 100 years ago, is being delivered personally to St. James' by its present owner, Gordon Morrill of Manchester, Mass., an architect and painter who lives part of each year in Florence. He's also a vestryman at St. James'.

► **Church-in-the-round.** A modern version of ancient Byzantine architecture will be the new \$500,000 sanctuary of the Greek Orthodox Church of the Annunciation in Milwaukee, Wis. But, says the pastor, the Rev. E. N. Vergis, it will be "completely different from anything we know of anywhere in the world." Some of its features include curved entrance stairs leading to the circular building and an auditorium sloping toward the center with a balcony around part of it. The designer is Frank Lloyd Wright, dean of American architects.

Ticking it Off . . .

The Rev. Robert T. Jenks of St. Mark's, Chicago (ECnews, Oct. 14), will be a lecturer on "The Priest in His Community," with special reference to the city church, beginning with the fall term at Nashotah House, Wis. . . . Harrison Fiddeson, the new executive director of the Diocese of New York's Department of Promotion. He was formerly with the Wells Organizations, Inc., a church fund raising counsel . . . The Rev. Charles Edwy Berger, rector of St. Anne's, Annapolis, Md., since 1943, becomes rector of All Saints', Chevy Chase, Nov. 1 . . . The Rev. Arthur Pierpoint, assistant rector of Grace Church, Colorado Springs, has been appointed by Colorado's Governor Johnson to a state commission on alcoholism . . . The Very Rev. John Henry Esquirol was installed last month as dean of Christ Church Cathedral, Hartford, Conn. . . . For its 50th anniversary celebration, David's Church in a Baltimore, Md., suburb, raised a thank offering of \$150,000. Half of the funds will help diocesan missions; the other half will be used to enlarge the church's parish house.

Churchnews

THE CHURCH ACROSS THE NATION

Will We Branch Out?

Central America Comes Under The Spotlight

The Episcopal Church is on the threshold of acquiring a new missionary district outside the continental limits of the United States.

In what was clearly the most dramatic action taken at its quarterly meeting at Seabury House, Greenwich, Conn., Oct. 9-11, the National Council voted unanimously to give support to the anticipated formation of a Missionary District in Central America.

The new jurisdiction would comprise the Republics of Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica. It would also require the appointment of a new missionary bishop.

The new district would also require budget allocation of between \$30,000 and \$35,000, plus, in time, a capital funds outlay of approximately \$100,000, according to estimates of the Rt. Rev. John B. Bentley, vice president of National Council and director of the Overseas Department.

To be considered is the transfer of budget appropriations earmarked for Costa Rica and Nicaragua, currently in the Missionary District of the Panama Canal zone, but due to fall under the new jurisdiction. The Rt. Rev. R. Heber Gooden is the Missionary Bishop of the Canal Zone.

Actual formation of the new district lies in the hands of the House of Bishops, scheduled to meet Nov. 12-13, at Pocono Manor, Pa. They will decide whether or not the new district is to be established, and will name the man to be in charge.

The House of Bishops, according to the Rt. Rev. Horace W. B. Donegan, bishop of New York, and chairman of the Overseas Department, is under authority from General Convention to study the whole matter.

It was Bishop Donegan who presented the resolution to National Council.

The way was paved for the expansion of the Episcopal Church's work

WHAT NATIONAL COUNCIL DID

- ▶ Approved a resolution assuring support to a proposed new missionary district in Central America.
- ▶ Heard a report from the Rev. John V. Butler on the visit of a five-man delegation to the Church of South India.
- ▶ Learned that the church school missionary offering was nearing the \$400,000 mark and likely to go well above it.
- ▶ Deferred action on a resolution calling for a review of national council salaries to meet rising living costs.
- ▶ Learned that sales of the Seabury series are falling off, and planned to adapt the series for Sunday Schools of under 25 pupils.

in Central America by action of the Church of England.

At a recent special synod meeting, the area known as the Diocese of Honduras with Central America, a part of the Anglican Province of the West Indies, indicated readiness to relinquish its jurisdiction in Guatemala, Honduras and El Salvador to the American Episcopal Church.

Negotiations with the Church of England over this territory have been underway since December, 1954.

According to Bishop Bentley, the Church of England has found it increasingly difficult to maintain its work in Central America, due in part to the extended lines of communication.

Should the new district be formed, the American Episcopal Church will have unbroken jurisdiction extending from Texas to the Canal Zone.

A necessary first step before beginning work in the new district, according to Bishop Bentley, would be

a survey of the area to be conducted by National Council's Unit of Research and Field Study.

Sharing the spotlight with the anticipated Central America Plan was an informal report of a special delegation sent to study first-hand the workings of the Church of South India, with a view to establishing an ecclesiastical relationship with that experimental organization.

The report, accompanied by the showing of colored slides and an anglican missionary film, was presented by the Rev. John V. Butler, of Princeton, N. J., a delegation member.

To Report in January

Dr. Butler explained that he could disclose no recommendations the delegation was making in its 82-page report. The group, he said, must first

continued on page 13



Minneapolis Star-Tribune

Stephen E. Keeler: 1887-1956

'A Miracle Is Man's Best, God Blessed'

He grew up on a farm near New Canaan, Conn., and his father wanted him to become a banker. When he went to Yale, one of his classmates, the late Sen. Robert Taft, suggested that he become a lawyer. Prof. William Lyon Phelps of Yale urged that he consider writing novels.

But Stephen Edwards Keeler had drawn a bead on the ministry. After graduation from Yale, he put himself through General Theological Seminary, and in the years ahead he was to become Bishop of Minnesota.

In 25 years as a bishop, he racked up a long list of achievements, chief of which was his role in bringing the Anglican Congress to Minneapolis in 1954—the first time the congress had been held outside England.

The bishop was also credited with uniting old Seabury Divinity School at Faribault, Minn., and Western Theological Seminary, Evanston, Ill., into Seabury-Western; stepping up diocesan missionary work among the sick and underprivileged and among the Indians of Minnesota; and reuniting the two dioceses of Duluth and Minnesota into a single diocese.

In 1953, he was appointed Bishop in Charge of European Churches by Presiding Bishop Henry Knox Sherill.

On Sept. 25, during one of his semi-annual visitations to Europe, Bishop Keeler stopped off at a U. S.

Army hotel in Heidelberg, Germany. Shortly after the bishop had gone to his room for a nap, an Army chaplain came in to awaken him. The Bishop of Minnesota had died in his sleep, apparently of a heart attack. He will be automatically succeeded by Bishop Coadjutor Hamilton Kellogg.

Bishop Keeler leaves his wife, Mrs. Eunice Daskam Stevens Keeler, and one son, Ned, a college teacher.

Bishop Keeler had been consecrated Bishop Coadjutor of his diocese in 1931 and became diocesan in 1944 upon the retirement of Bishop Frank A. McElwain. He had been a frequent member of the National Council and had taken an active part in ecumenical affairs. He had served as president of the Minnesota Council of Churches and as chairman of the General Convention's Joint Commission on Approaches to Unity. He stepped down from the latter post a year ago after suffering an illness while on a visit to Rome.

Bishop Keeler was a patient, effective negotiator, and one of his crowning achievements as Bishop in Charge of European Churches was to implement the consecration of Bishop Santos Molina of the Spanish Reformed Church (*ECnews*, June 24).

The bishop had a sly, almost pixie-like sense of humor that was known throughout the Church. He had a clipped accent that once prompted

some English acquaintances to ask what part of England he came from.

"I told them I came from New," the bishop said.

Looking back on his years in the episcopate, Bishop Keeler once said:

"I can truthfully say I know one animal very well—and that's the clergy of the Protestant Episcopal Church. For a young man to be a clergyman, he must have a sense of humor and something I call a sense of fitness. Some clergy have no sense of fitness, so they make stupid blunders."

In Richmond, Va., several years ago, Bishop Keeler summed up what seemed to be his Christian philosophy:

"What you and I have to do as Christians," he said, "is to perform a miracle every day. And do you know what a miracle is? I'll tell you. It's man's best, God blessed."

Return to 'Rightful Place' Sought for Healing Ministry

Five thousand people met at St. Stephen's Church, Philadelphia, last month to discuss and listen to reports on one of the Church's little-known and somewhat controversial aspects—spiritual healing.

They found:

► Jesus Christ is the Healer of man's whole being—body, mind and soul. The aim is to restore the healing ministry to its "rightful place."

► The healing ministry is conducted through (1) intercession and (2) the laying-on-of-hands.

► The spearhead of the healing ministry is prayer, finding its most powerful expression in the Prayer Group.

► Medical Science is a part of God's plan for the healing of man.

The four-day International Conference on Spiritual Healing was conducted Sept. 16, by the Order of St. Luke the Physician. Three hundred and fifty delegates of the Order were present. Fifteen denominations were represented. The Rev. Alfred W. Price is warden of the Order. Principal lectures were delivered by the Rev. William Wood, of the London Healing Mission, and Mrs. Agnes Sanford, wife of an American Episcopal rector and active spiritual healing worker.

The Order of St. Luke, Warden Price has pointed out, is non-monastic and is composed of both clergy and laity. It includes physicians, surgeons, psychiatrists, nurses and others who minister to the sick. Some 170 parishes throughout the country now have healing services.

Missionary Bishops Decide More Suburban Churches Needed

A missionary isn't always relegated to a palm-studded island. He may be on a panhandle or a prairie or in a desert. And he may be within shouting distance of some pretty big cities with, of all things, a downtown church problem.

One thing missionary clergy do have in common: They are all striving to make their congregations self-supporting. And the bishops under whom they serve are aiming at the golden goal implicit in the words, "diocesan status."

Last month, 11 of 12 domestic missionary bishops met in Salt Lake City, Utah, to discuss their problems. Present to guide them was the director of National Council's Home Department, the Rev. Dr. William G. Wright.

"One whopping big church in a city," Dr. Wright told the group's annual convention, "is a thing of the past."

"The time is past," he continued, "when children can be pulled out of their own neighborhood and circle of friends to be taken to church in another city. The same holds true for their parents. . . ."

He urged the establishment of neighborhood churches in each suburban area, much as shopping centers, theaters and schools are set up to meet community needs. He also warned against slighting the problems of long-established churches.

Pointing to an acute shortage of clergy in small towns and rural areas, Dr. Wright reported an average increase of 10 per cent a year during the past 10 years in Episcopal Church membership—now nearly 2½ million. He said the Church has about 800 full-time clergy in mission districts throughout the world.

Reporting on the Church's program with the Sioux Indians, Bishop Conrad H. Gesner, of South Dakota, told the conference that there are 8,500 Indian Episcopalians in his area and that one-half of the clergy working with them are Indians.

Dr. Wright pointed to expanded seminary programs, new seminary construction and scholarships as means employed to counteract the clergy shortage.

He particularly stressed that "Church members are more interested in doctrines and spiritual things" than, unlike 50 years ago, "social activities," because those needs are

"taken care of elsewhere."

The eleven bishops present at the two-day meeting in St. Mark's Cathedral were: Bishops Gesner; Richard S. Watson, Utah; Frank A. Rhea, Idaho; Wilson Hunter, Wyoming; William F. Lewis, Nevada; Richard R. Emery, North Dakota; Arnold M. Lewis, Salina (Kans.); George Quarterman, North Texas; A. B. Kinsolving, Arizona; Lane W. Barton, Eastern Oregon; Sumner Walters, San Joaquin (Calif.).

Utah's Bishop Watson Elected To Sacramento Coadjutorship

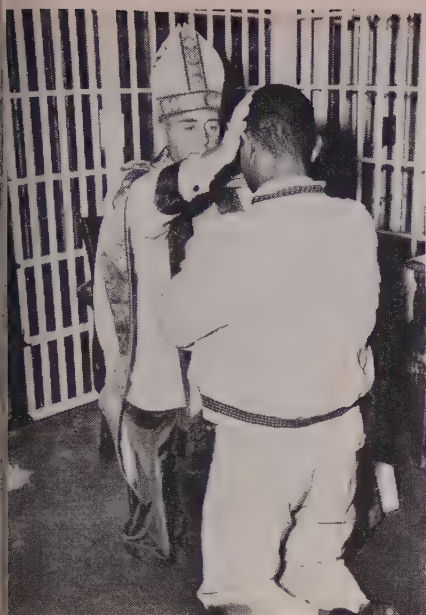
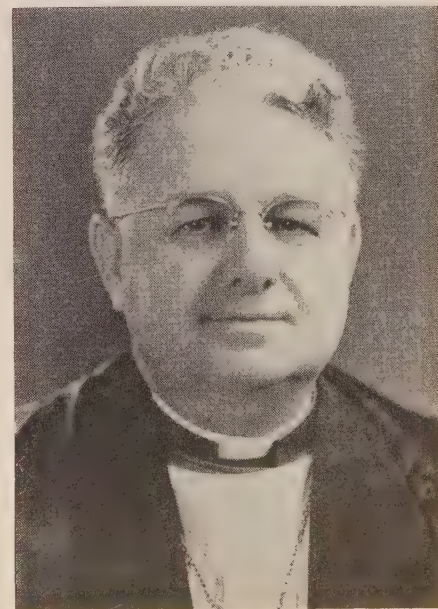
The Rt. Rev. Richard S. Watson, Missionary Bishop of Utah, was elected Bishop Coadjutor of the Diocese of Sacramento (California), Sept. 25, at a special convention in Trinity Cathedral there.

Bishop of Utah since 1951, he entered the ministry after first training as a lawyer and acquiring a law degree from the University of North Dakota. He has served as a rector in Houston, Texas and Tuscaloosa, Ala. For five years before becoming a bishop he was dean of Seattle's St. Mark's Cathedral, building the congregation up from 50 communicants to over 1,000.

His election was made unanimous on the second ballot on a motion of Dean Miller M. B. Sale, of Trinity Cathedral, and the Rev. Thomas Lewis, rector of Christ Church, Eureka, Calif., runners-up.

If he accepts and receives the necessary consents, Bishop Watson will succeed ailing Bishop Noel Porter, scheduled to retire in December, 1957.

Bishop Richard S. Watson



United Press

"Defend, O Lord, this thy child . . ."

Condemned Killer Confirmed in Jail by Bishop Burrill

To a man condemned to die, the words, "daily increase in thy Holy spirit," must have a strange sound. They rang out loud and clear last month from the lips of the Rt. Rev. Francis Burrill, Bishop of Chicago, as he placed his hands on the bowed head of a condemned murderer in the Church's sacrament of Holy Confirmation.

The ceremony took place in the county jail, with the candidate, 22-year-old Charles Townsend, kneeling on an uncushioned floor. Townsend is the confessed killer of four men. He had been a \$30-a-day drug addict.

Currently waiting for the Illinois Supreme Court to review his case, he is slated to die in the electric chair if tuberculosis does not take its toll first. He is in the prison's tubercular ward.

Townsend was prepared for Confirmation by the Rev. James Jones, Episcopal prison chaplain.

Bishop Burrill spent a full day at the jail and at neighboring St. Leonard's House, a three-story building with 20 rooms administered by Father Jones as a "transition island" for discharged inmates. The bishop dedicated the new rehabilitation center, which takes the place of an older and smaller one where ex-convicts were housed by the Church while looking for work and adjusting to their new life.

The bishop confirmed several dozen other prisoners and held a Communion service in the jail's chapel. He also visited Death Row.

Seminary Enrollment at 1,232; Exceeds 1955 Total of 1,207

Seminary enrollment has gradually been increasing. Statistics for the last three years show a jump from 1,141 in 1954 to 1,207 in 1955. This year's high is 1,232.

Registering an entering class of 56, one of the largest in its history, New York's General Theological Seminary had an enrollment of 202, the same as last year.

Among schools with marked increases were the Church Divinity School of the Pacific, with 137, compared to last year's 115; Sewanee, with 93 students, the highest enrollment in its history, compared to 79 in 1955; and the fast-growing Seminary of the Southwest, now beginning its sixth academic year, with an enrollment of 87, compared to last year's 64.

Other seminaries and comparative statistics, with last year's total in parentheses, include:

Episcopal Theological School, 109 (109); Seabury-Western, 85 (92); Nashotah, 51 (47); Berkeley, 121 (123); Bexley Hall, 59 (53); Philadelphia, 90 (115); Kentucky, 16 (15), and Virginia, 182 (193).

A large percentage of married students played a role in some of the schools, with Virginia, for example, reporting that 80 of its 182 students were in that classification.

Sewanee began its term with a new dean, the Very Rev. George M. Alexander. He succeeds the Rt. Rev. Edmund P. Dandridge, acting dean of

Sewanee and retired Bishop of Tennessee. An alumnus of both Sewanee's college and seminary, Dean Alexander also served on the University of the South's Board of Regents. He is the former rector of Trinity Church, Columbia, S. C. During the past year, he has studied at General Theological Seminary in preparation for his new post.

Many students returning to the seminaries were greeted with new facilities. At Sewanee the Sessums Cleveland Hall, a new \$250,000 stone dormitory, was dedicated at the opening convocation service, Sept. 19. The building is the gift of Mrs. Alexander Sessums Cleveland, in memory of her husband, a Sewanee alumnus and Houston businessman.

Also at Sewanee, the swimming pool section of the projected Juhan Gymnasium, named for the retired Bishop of Florida, has been completed. The entire project is estimated to cost \$600,000. Also underway is the renovation of the principal seminary building, St. Luke's Hall.

General Theological Seminary has new quarters for faculty and married students in the recently completed Moore Hall, a five-story apartment house. The building is named in honor of Clement Clarke Moore, donor of the seminary's site in lower Manhattan in 1819 and one of its first professors. He is, perhaps, most famous as the author of "The Night Before Christmas."

Virginia has a new library building under construction. Philadelphia has completed a new refectory and

dormitory building. The Seminary of the Southwest is engaged in a massive expansion project (*ECnews*, Oct. 14). Unmarried students at Bexley Hall, the divinity school at Kenyon College, are living this Fall in the newly completed Canon Orville E. Watson Memorial Hall, built at a cost of \$257,000. Nashotah's new gymnasium is nearing completion. Seabury Hall at Seabury-Western Seminary, was completed this summer.

NCC Poll Reveals Nation Has 61% on Church Rolls

In the first nation-wide survey of church membership in 20 years, the National Council of Churches has disclosed that 61 per cent of the U. S. white population has an active religious affiliation.

Fifty-three per cent of the nation's religious population is Protestant; 4 per cent Roman Catholic, and 6 per cent Jewish.

These figures were released at the quarterly meeting of the NCC's general board in Washington, D. C. They include reports from 114 religious bodies comprising 74,000,000 members and including the major Protestant denominations.

Omitted were the loosely-organized Churches of Christ and all Negro churches. The latter were excluded because so many Negro denominations were unable to provide statistics.

Several Eastern Orthodox groups were unable to give accurate statistics, but it is believed that they comprise about 1 per cent of the religious population.

Highest church membership is in Rhode Island, where the Roman Catholic Church comprises nearly 60 per cent of the population. Next are Louisiana, South Carolina and Mississippi. Lowest is Oregon, followed by Nevada, Washington and West Virginia.

In 12 states, Roman Catholics exceed Protestants: all New England states, New York, New Jersey, Louisiana, New Mexico, Arizona and California.

Made possible by a grant of \$65,000 from a foundation that asked to remain anonymous, the membership survey was conducted by NCC's Bureau of Research and Survey. A total of 80 reports will be made before the survey's findings are completely published.

The District of Columbia has shown the greatest church membership increase since the last religious census in 1936.

Moore Hall is the new pride and joy of General Theological Seminary.



Continued from page 9

make its report to the Joint Commission on Ecumenical Relations at a meeting in January at Washington's College of Preachers.

The commission will then report back to the 1958 General Convention, since it is under General Convention authority that the study was conducted.

The Church of South India, Dr. Butler described as an organization brought about by the necessity of cooperative Church effort in attempting to reach India's teeming millions, where abject poverty, a multitude of languages and 80 per cent illiteracy present formidable barriers.

Membership of Million

Of India's 370 million people, he reported, only 8 million are Christian, with 4 million of those Roman Catholics.

The Church of South India, he said, has more than a million members, apportioned as follows: "1/2 ex-Anglican, 1/4 ex-Methodist and 1/4 assorted."

He said he saw "no creedal weakness" in the C. S. I., but observed rather that it was "dreadfully orthodox." He said its lack of an effective application of the "social gospel" was among its major weaknesses, but noted the widespread use of lay workers and the intense preparation required of its members for Baptism and Confirmation.

Let the Drop of a Hat

Commenting on the strict discipline of the Church in South India, Dr. Butler remarked "they ex-communicate people on the drop of a hat." He also described the Church as "static," since "most of their time is taken up learning to get along together."

"They still have to realize their missionary potential," he declared.

He pointed to the lack of emphasis on a social gospel as a factor in its inability to combat Communism. However, he explained that Communism's only appeal was to the literate, because they were the only ones who could understand it. These, oddly enough, he observed, were mostly Christians, since they are among the 10 per cent in India who can read and write.

Dr. Butler said he was in strong agreement with the principle that the sooner Indian Christians are left alone to develop their own Church the better."

He credited the C. S. I. with being the "Church of the Untouchables," with 98 per cent of its members from that lowest of Hindu castes.

Summing Up

In other action, National Council:

► Referred to the Finance Committee for further study a resolution brought in by the Department of Christian Education calling for a review of National Council salaries. In its plea for wage increases, the resolution asked that the job to be done, not the sex of the worker, be the criterion.

► Unanimously voted a resolution seeking the development of a traffic safety educational program on a churchwide basis to "help reduce traffic accidents which have reached shocking proportions and which exact a toll of almost 40,000 lives annually."

► Recorded a Church School Missionary Offering, as of Sept. 30, of \$388,988—20 per cent higher than when the offering was a part of the National Council quota assigned each diocese and district. John Reinhardt, director of the Promotion Department, estimated the offering would exceed \$440,000 when all totals are in.

► Voted approval of an allocation of \$200,000 of the Church School Missionary Offering to the Missionary District of Liberia, to be used for school improvement and construction. Total needs in the district are \$225,000, of which the Liberian Government is contributing \$25,000.

► Noted a second overpayment in the amount of \$85,000 on the Builders for Christ drive, bringing the present total to \$4,371,991, including interest of the \$85,000, \$55,000 was allocated to the Overseas Department and \$35,000 to Domestic Missions. The first over-payment went to the seminaries.

► Accepted the Rt. Rev. Robert F. Gibson, Jr., Bishop Coadjutor of Virginia, from the Bi-racial Committee and approved his appointment to the Overseas Department.

► Learned from the Department of Christian Education that there are now 1,906 customers for the Seabury Series out of 6,033 Sunday Schools in the Church. Dollar sales as of Oct. 1, the report stated, have increased 40 per cent, but the number of parishes using the Series are 14 per cent under the total for the whole of last year, with an estimated 10 per cent of orders still to come in. The report, delivered by Bishop Walter H. Gray of Connecticut, Chairman of the Department, was prepared by the Department's director, Dr. David Hunter. He was unable to present it in person, as he was convalescing from a spinal operation. Dr. Hunter listed several qualifying reasons for not considering the totals as representative of the

Series' success, such as its unsuitability for Sunday Schools with enrollments under 25; the fact that many clergy serve more than one parish, and incomplete reports from dioceses offering the Series materials for resale to parishes through such agencies as book stores who are reluctant to identify their customers.

► Learned of a planned review by the Home, Overseas and Christian Education Departments of the Seabury materials to make them suitable for small Sunday Schools, especially in rural areas, where educational levels are lower, and among various ethnic groups.

► Approved a report from Chaplain Robert J. Plumb, executive secretary of the Armed Forces Division, calling for a steady annual influx of chaplains from the Episcopal Church to the Armed Forces, particularly to the role of career chaplains for which new federal legislation provides encouragement. He listed shortages on the Episcopal quota at 25: 10 Army, 3 Navy and 12 Air Force. Bishop Sherrill noted that since the quota for Episcopal Chaplains is geared to the proportionately low number of Episcopalians in the church population, the best way to answer the chaplain need is to "make more Episcopalians."

► Voted \$75,000 to Seabury Press for capital needs, the money coming from undesignated legacies.

► Learned that more than 2,000 refugees have been brought into the United States under the auspices of the committee on World Relief and Church Cooperation since the passage of the 1953 Refugee Act, which expires at the end of this year. This total represents 1,000 families. The committee's goal is 2,000 families by the end of the year.

► Heard a report from the Presiding Bishop on his visit to Hungary to attend the Central Committee of the World Council of Churches.

► Voted \$35,000 for a new house for Bishop Bravid W. Harris of Liberia; approved a loan of \$6,000 to the Missionary District of Puerto Rico for the expansion of the Cathedral Academy, San Juan, and voted that \$11,500 from undesignated legacies be added to an appropriation of \$3,500 from the Builders for Christ fund to be used for a dwelling for the treasurer of the missionary district of Honolulu, Mr. Henry Budd, formerly treasurer in Japan.

An additional report of this National Council Session will appear in the Nov. 11th issue of *ECnews*.



Charleston Gazette

And We're in Business: The Rev. B. Frank Barker, Jr., looks over the plans for another home going up in Ravenswood. With the rector are, from left, John Hall, William Gorby, Fred Fowler and Robert Park.

It Beats Selling Cake:

Church Enters Pre-fab Homes Business, Nets \$3-Thousand For Expansion Fund

In Ravenswood, W. Va., where the coming of a mammoth aluminum plant has created boom-town conditions, an Episcopal group is playing a strange role.

The Laymen's League of tiny Grace Church has become an agency for pre-fabricated homes—both to relieve a critical housing shortage and to raise church funds.

The 20 members of the League spend spare hours contacting home-hunters in the swarms of new workers that have moved into the town.

So far they've sold 16 new homes to incoming families. And they've netted \$3,000 in commissions for their church's expansion program.

"It certainly beats bake sales," says the Rev. B. Frank Barker, Jr., rector.

The boom in Ravenswood began two years ago when the Kaiser Aluminum and Chemical Corporation announced plans to build a \$216 million aluminum mill near the sleepy Ohio River community.

Almost overnight, new workers began pouring in, causing serious overcrowding in the former town of 1,100.

As the boom gathered force, an Ohio materials firm approached Robert K. Park, president of a Ravenswood banking house, and offered him a dealership for pre-fab homes.

Mr. Park declined, but suggested to his fellow members of the Laymen's League that the whole group accept the offer and all become housing agents, with proceeds to go to the church.

They agreed, and the project has become a boon for both church and community.

N. Y. Schools Adopt Guide For Teaching Spiritual Values

After more than a year of democratic sparring, the New York Board of Education this month adopted a "guiding statement" for the teaching of moral and spiritual values in the city's public school system (*ECnews*, Sept. 2).

The much-revised statement had general support from religious groups, but ran into opposition from the Teachers Guild (AFL-CIO) and the American Jewish Congress.

On the whole, however, the statement won endorsement from a large citizen segment which had urged (1) that no religious indoctrination creep into the school system and (2) that the constitutional principle of church-state separation be observed. An earlier draft of the statement had caused such a storm of controversy that it had to be withdrawn. The Rt. Rev.

Horace W. B. Donegan, Bishop of New York, had joined other Protestants in urging that the statement be revised on the ground that, in a pluralistic society, public education should not be used as a vehicle for the teaching of religion.

The first draft had urged, in effect, that the public schools encourage belief in God. The new statement says flatly that religious education is not the function of state-supported schools. "However," the statement says, "it is the function of the schools to . . . support the efforts of the home and church in building good character in our children."

At a public hearing prior to the board's adoption of the new statement, majority opinion seemed to be that the guide would not encourage teachers to teach religion or religious concepts, that adequate provision has been made for respecting those children without religious beliefs, and that the church, home and synagogue are the places for religious indoctrination, rather than the public schools.

The board's original statement had been opposed by the Protestant Council of the City of New York, the New York Board of Rabbis, and other groups. Most of the earlier opponents endorsed the new guide after suggesting some changes.

Bishop Donegan, after consulting with his diocesan advisory committee on the Development of Moral and Spiritual Ideals in the Public Schools, voiced agreement with the principles of the document but proposed a change of wording in one section.

The Teachers Guild rejected the statement and said that while it removed "some of the controversial passages, the basic defect remained—namely the introduction of the teaching of religion in the schools and the equation of moral and spiritual values and ideas with religious belief."

The Roman Catholic Archdiocese approved the first draft of the statement and went along in support of the revised one also. The American Jewish Congress took the position that the document lacks "sufficient standards and guides to prevent the real danger of teachers" inculcating their own religious beliefs on the children.

ALL THE NEWS THAT FITS

An additional page of news will be found on page 38. Among other items is a report of the Second Annual North Conway Alcoholism Conference.

Church of England Group Favors Conditional Divorce

Internationally, the Church has been as busy as the local parish getting underway with its fall program. News highlights last month included a proposal to end the divorce ban, a bishop's continuing fight against 'apartheid', and a report of a Communist substitute for baptism.

England

A Church of England conference in Oxford has proposed that divorce should be permitted "in certain cases." Conferees welcomed "the growing conviction within the Church" that neither divorce nor remarriage in itself should be a basis for denying Communion to anyone. These conclusions were sent to the Archbishop of Canterbury. He opposes re-marriage of divorced persons, while either the husband or wife is living.

South Africa

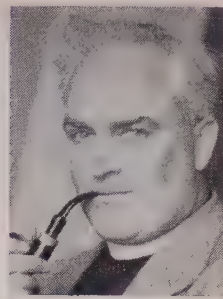
Like Father Trevor Huddleston, Anglican Bishop Richard A. Reeves is a bitter foe of the government's apartheid (segregation) policy, and misses no opportunity to oppose it. Last month he joined 23 others in strong protest against a government order which will force 100,000 non-whites from their Johannesburg homes and businesses. Later the bishop sharply rebuked some 50 booing, jeering students who tried to break up an anti-segregation meeting at the University of the Witwatersrand, where the bishop was a speaker. "This disgraceful behavior shows what happens when people cease to think," the bishop said. Meanwhile, he hailed the first issue of a new anti-segregation magazine, *Africa South*. He said its appearance "at such a time as this must put fresh heart into all those here and elsewhere who detest the oppression and injustice that is now so rampant in our land."

Germany

In Berlin, Soviet Zone Communists now hold "name-giving" ceremonies, their answer to baptism and the second Christian rite they're trying to replace with their own. Two years ago, youth dedication ceremonies were launched to combat Christian Confirmation and First Communion. It's reported that other pseudo-religious ceremonies are being developed to replace Christian marriage and burial.

London Notebook

by Dewi Morgan



Umbrellas Up: One of the virtues of the English climate is that it can always provide a talking point. This year the weather seems to have created more records than an Olympic meeting. It's been wet. So wet that it has deserved every strong adjective that the language provides. And the rain has been accompanied by roof-tearing gales and, even at the height of what we call summer, blinding hail storms.

It's been enough to make one sympathize with the writer of a letter to the *Leicester Mercury*: "In view of the appalling harvest I should like to suggest that the normal Harvest Festival Services are either suspended altogether or modified in some way to register our disappointment."

That writer shows not only a lack of familiarity with theology. He is also hitting at one of England's most firmly established customs.

Whether you go to church around the year or not, you are likely to turn up for the Harvest Thanksgiving. Nor is this limited to the country areas. In town and country churches alike you will find that the familiar scenery is quite blotted out by mountains of marrows, cabbages, potatoes, apples, all that English soil provides, not to mention more exotic fruit. Some churches have the fruit of local industry in addition—in coal mining areas, for example, you will often find a lump of coal on the pulpit.

The Harvest Festival as England now knows it is just over 100 years old. Its originator was the renowned but very eccentric "Parson Hawker" of Cornwall. He regretted the fact that the old Lammas (derived from 'Loaf-Mass') Day observances had died out. Formerly this day, Aug. 1, had been marked by the blessing of the first loaf from the new crops. Nowadays the Harvest Festivals have come to be held around late September and early October.

And even a particularly bad summer like this last one won't stop them. Nor should it.

The Blind Celebrate Harvest: A very unusual, if not unique, Harvest Festival Service was held at the tiny

village church of Witham Friary in Somerset. Over 200 blind people converged on the village by car or coach. All who took part in the service were either wholly or partially blind.

The celebrant was the Rev. Arthur Ringwood, the blind vicar of St. Augustine's, Swindon. The sermon was preached and the singing accompanied at the organ by the Rev. H. G. Bawtree-Williams, Vicar of Witham Friary, who is nearly blind. A Lesson was read from Braille by a blind lay-worker, Mr. E. E. Crowe.

Instead of the church being decorated with fruit, vegetables and flowers primarily to delight the eye as is usual, on this occasion special stress was laid on the scents of various flowers.

Last year a similar service was broadcast in the BBC's West of England Service. It attracted so much attention that this year it got full national coverage.

Operation Firm Faith: When any central council of the Church of England plans some national campaign, that campaign has to be good or it gets no further. For central councils do not usually have any sort of power to compel their diocesan counterparts to accept the advice offered to them.

Thus when the Church of England Children's Council planned a nationwide effort to link the young more closely with the Church, it still had to sell the idea to the diocesan children's councils. That no less than 36 of our 43 dioceses accepted the idea immediately and began working on it is an unusually impressive response.

But—and again this is so characteristic of the Church of England—each of those dioceses proceeded to develop the plan along its own lines. London, for example, kicks off with a great Family Service at St. Paul's Cathedral, at which at least one family from every parish in the diocese will be present. York, on the other hand, is quite different. Representatives from each deanery there are being given a torch and a book. The torch is symbolic, while the book contains a summary of the Faith and how it reached York-

continued on page 38



ECUMENICAL REPORT...

A Comprehensive Report of the Mission of the Church throughout the Whole

Refugees: Their Tragic Plight Is Both Cause and Effect in Arab-Israeli Strife

The most deeply moving report heard in Hungary last summer at the meeting of the Central Committee of the World Council of Churches was from the Division of Interchurch Aid and Service to Refugees, in which the most oft-repeated word was "tragic."

Conferences on refugee problems were held in Hamburg in 1949, in Salzburg in 1950, and in Beirut in 1951. Conditions have substantially improved in Germany and Austria, and there has been no need for reviewing the situations in these countries. But another conference was called in Beirut last spring, because there had been no improvement in this area since the first conference five years ago. The Arab refugee problem is still far from being solved.

Agencies

The United Nations Palestine Relief Agency has been extended to 1960, and the U.S.A. Refugee Relief Act will expire soon, so the Churches must continue to help at least that long, in spite of the disinclination on

the part of many to support the Arab Relief program which ministers to people, 90% of whom are Moslems.

Only an agency like the Division of Interchurch Aid and Service to Refugees can do work of such magnitude on a cooperative, interdenominational and inter-confessional basis. Twenty-three million dollars a year is going into Arabia from the United Nations, \$8,000,000 from the Churches, with a United Nations backlog of \$200,000,000 earmarked for homes and rehabilitation. The real solution to the refugee problem, however, is political.

In the General Assembly of the United Nations, one member said rightly that the refugees (in Palestine) "are one of the most important causes of the continued tension and, at the same time, the victim of it."

Human Need

Those who work on the front lines of refugee concern say that "even the Churches have all too short a memory for long term misery." The Churches

can never turn a deaf ear to the cries of human need, but must battle not only for human rights, but for human life and dignity, no matter what the cost, and keep alive and fulfill the pathetic hopes of our brothers. Christians must feel the "timeless anxiety of all peoples" before they can speak with power and conviction to the world.

We must ever face the political realities and not engage in talk of what might have been, or in a long string of "ifs." Certainly for the West and for Christians (dealing with two non-Christian religions — Islam and Judaism), the ultimate test of whatever we do is "impartiality" and "fairness." These two peoples must be allowed to develop on two parallel independent lines, with the West giving Israel every guarantee, but not in the meantime, penalizing the Arabs. It is too late for an Aswan dam to settle the matter. Our statesmen must continue to proceed with caution and the greatest wisdom to bring us through this crisis in peace and mutual understanding.

Beirut Report

As the second report from Beirut expressed it:

"The human dilemma into which the search for justice takes us can only be resolved in that love of God which is shed abroad equally upon Hebrew children, whether they be Jews or Arabs; in the same redeeming love there is alone the power which can match and transform the demonic influence of hatred and bitterness."

After dealing with the political realities of the Arab-Israel conflict, Charles Malik, former representative to the United Nations from Lebanon and distinguished Christian layman, begged the second Beirut conference not to "be enslaved or bewitched by them." He closed his magnificent address with these memorable words: "Christians cannot afford to forget:

"There is nothing in God's creation that falls outside the scope of His providence. Through the trials and sufferings and ambiguities of the moment, God may therefore be ripening for us a new heaven and a new earth in the Near East. I firmly believe

Fluid Faith: Children receive milk ration from member of Samaria relief team.

WCC Photos



by James W. Kennedy



Refugees in Focus: At left, a priest of the Orthodox Church, himself a refugee, blesses refugee family leaving on emigration train for the United States. The Cross, atop tent at right, blends strangely with barbed wire in DP camp.

...ve that. As we trust Him in the
work of His creation, we should all do
our humble part according to the lit-
tle light and opportunity granted to
each one of us, for we also are not
an insignificant part of His creation.
Even if we only see now, as in a glass
faintly, the contours of the new earth,
let this defective vision be compen-
sated for by an amplitude of faith.
The merit of faith is greater than the
absence of sight. Let us, then, keep on
praying, hoping, believing, loving,
warning, at the feet of One without
whose entry into history, . . . and
without whose Lordship over history,
. . . what happened and happens in
Palestine, has neither meaning nor
issue."

Actions

The Resolutions of the Division of
Interchurch Aid and Service to Refu-
gees were presented to the Central
Committee and passed as follows:

"The World Council of Churches,
through its Division of Interchurch
Aid and Service to Refugees,

"Calls upon governments and the
inter-governmental agencies they es-
tablish to bear a greater share in the
operational role involved in resolving

refugee problems.

"Reaffirms the continuing respon-
sibility of the World Council of
Churches for its ministry to refugees.

"Reassures the refugees who look
to it for help that it will not abandon
them in their tragedy, and

"Resolves:

"To seek from the Churches such
contributions to the Service program
as will make possible the fulfillment
of this ministry, and

"To lay upon the Churches the need
for a continuing concern for refugees,
especially in view of the fact that for
many migration possibilities have
been reduced, and in consequence
more resources must be made avail-
able to provide help in integration
programs, welfare services and the
provision of permanent homes for the
sick and the aged."

Our Share

The Episcopal Church shares in
this great refugee program through
its Presiding Bishop's Fund for
World Relief, which is part of the
quotas of dioceses and parishes, and
is also shared in directly by individ-
uals and parishes.

To read this tragic story in greater

detail, order two booklets from the
World Council of Churches, and sub-
scribe to the regular monthly infor-
mation bulletin from the Division of
Interchurch Aid and Service to Refu-
gees, called the *News Letter*; "Pain
and Promise," the Interchurch Aid
report for 1955, (free); "Second Re-
port from Beirut, the Problem of
Arab Refugees from Palestine,"
(50¢). All may be ordered from 156
Fifth Avenue, New York 10, New
York.

Coming

Next month: The Arnoldsheim
Conference in Germany last summer,
and the twin story of the joint opera-
tion of the National Council of
Churches of Christ in the U.S.A. and
the World Council of Churches work-
ing together in the field of the Church
and the Social and Economic Order.



Editorials

Bishop Keeler

Last month the Church lost one of its noblest soldiers, Bishop Stephen Keeler of Minnesota, who died serving his Church in Germany as the bishop in charge of American Episcopalians in Europe.

Bishop Keeler represented the great tradition of Anglican bishops. He was a gentleman and brought to every occasion a certain dignity combined with good humor and gaiety which made us happy that he was present. Under his leadership the Diocese of Minnesota grew to include 41,000 souls, with 141 parishes and missions and 135 clergymen serving them. As head of the American Churches in Europe, he saw the communicant strength in these overseas parishes grow by 84%.

Bishop Keeler's gallant spirit will continue to be an inspiration to all who knew him and we confidently believe that God has already found a new and nobler work for him to do in His heavenly Kingdom. May he rest in peace.

All Saints' – 1956

Every child knows about Hallowe'en, but we suspect that there are many churchmen who neglect the Feast of All Saints' which makes Hallowe'en possible—for Hallowe'en is, as all instructed laymen know, the eve of All Hallows' Day and that is the old name for All Saints'.

We do not know when Christians first began to celebrate this Feast. By the eighth century there were so many martyrs and greater saints that there had to be a day set aside for the ordinary, unknown heroes of the Faith. In ancient times, as in many churches today, there were two special days. One was for the spiritual aristocrats called All Saints' and another for the ordinary people called All Souls'. In the Episcopal Church our fathers apparently refused to make such a distinction. We go back to the New Testament idea of a saint. The New Testament idea of a saint is one who belongs to the holy common people of God.

All Saints' is first of all a day of memory. John Donne wrote "no man is an island unto himself". We are dependent one upon the other and all that we have, we have received. We received our Faith and our religion as a gift from God, passed on to us by the saints

of old. Many of them were martyrs. Our Lord paid the greatest price of all and following in His steps Peter and Paul, Martin, Augustine and Patrick and the fathers of the Reformation. In this great procession there were many unknown soldiers and we are the heirs of their great tradition.

All Saints' is also a day of dedication and courage. Those who have gone before have invested their lives in our future and they therefore have a claim upon us. We cannot take either our liberty or our lives lightly, because an army of noble martyrs gave their lives that we might possess these treasures.

All Saints' Day is also a day of encouragement. In many of us life is difficult and the race is not easy. On All Saints' Day, we remember that others have run the same course and have won the victory. We are surrounded by a great crowd of witnesses and they are on our side. We may not be as good as Francis, as heroic as St. Paul, but it is our vocation to be like them for we are going in the same direction that they traveled. We belong to the same Lord and our goal is the same Kingdom.

"The Just Shall Live By Faith"

On the evening of October 31, in 1517, Martin Luther pinned his 95 theses on a church door at Wittenberg. This obscure monk of the Augustinian order was not surprised today if he knew that Christians throughout the world commemorate this occasion as the beginning of the Reformation.

This journal has always held that the Protestant tradition of the Reformation is one of the great elements in the full Catholic faith of the Christian Church. As Christian witnesses, we are called upon to testify to that is originally what a Protestant was, one who witnesses or gave testimony to the Faith that was handed on. As a witness, we should tell the truth, the whole truth and nothing but the truth. Martin Luther began his theses with an attack upon certain practices of the medieval Church, which he felt had departed from the original truth as revealed in Jesus Christ. There can be no substitute for man's personal encounter with the living God, he maintained. "The just shall live by faith," cried Luther, and this meant that God could not be bribed even by good works or by pilgrimages to

It is out of God's free love that we are justified
right with Him. All human institutions and
efforts are under judgment.

essence, the original Reformation message was
good works come as the by-product for being justi-
faith, that there is no earthly substitute for God
earthly institution can bridge the gulf between
and God's holiness. In the final analysis, we
only the mercy of Christ.

President's Communion

cent editorial in one of our Church papers which
ed the wish that "President Eisenhower had not
d Communion at an Episcopal Church service"
us as most unfortunate. It isn't our usual cus-
debate with fellow journalists in our editorial
s, but this particular piece runs so contrary to
e believe our Church stands for that we cannot
remain unchallenged.

anyone is entitled to make mistakes, but in this
ur friends have made such a serious one in our
ent that it embarrasses all Episcopalians in this
y. The editorial is so clearly in bad taste, is so
ed, expresses such an arrogance, and so definitely
dicts the views of most Episcopalians that we
er how it ever came to be printed. We need not
with these aspects of it. The real question is:
ould our President have received Communion since
s not been confirmed?" Gentle words surround
asic question in the editorial we are talking about,
ey do not obscure the obvious fact that the editor
d Mr. Eisenhower, the priest who celebrated, and
shop of Harrisburg who approved the service
set a dangerous precedent for the Episcopal
h. The occasion of the service was the dedication
h Chapel at Pennsylvania State University to the
y of the President's late sister-in-law, Mrs.
Eisenhower.

begin with the fact that the Holy Communion
not belong exclusively to the Episcopal Church
ore than does the Lord's Prayer or the Apostles'
It is our Lord's Service and it is He who gives
vitation.

is an accepted principle of Ecclesiastical Law that
oric can contradict the Liturgy itself. The invita-
within the Liturgy simply says, "YE WHO DO
Y AND EARNESTLY REPENT YOU OF YOUR
and are in love and charity with your neighbours,
ntend to lead a new life, following the command-
of God . . . Draw near with faith, and take this
Sacrament . . ." If Mr. Eisenhower could honestly
r this invitation, we question who on this earth
e right to deny him the Sacrament.

e next point is that the rubric at the end of the
rmation Service, which the editorial quotes, can

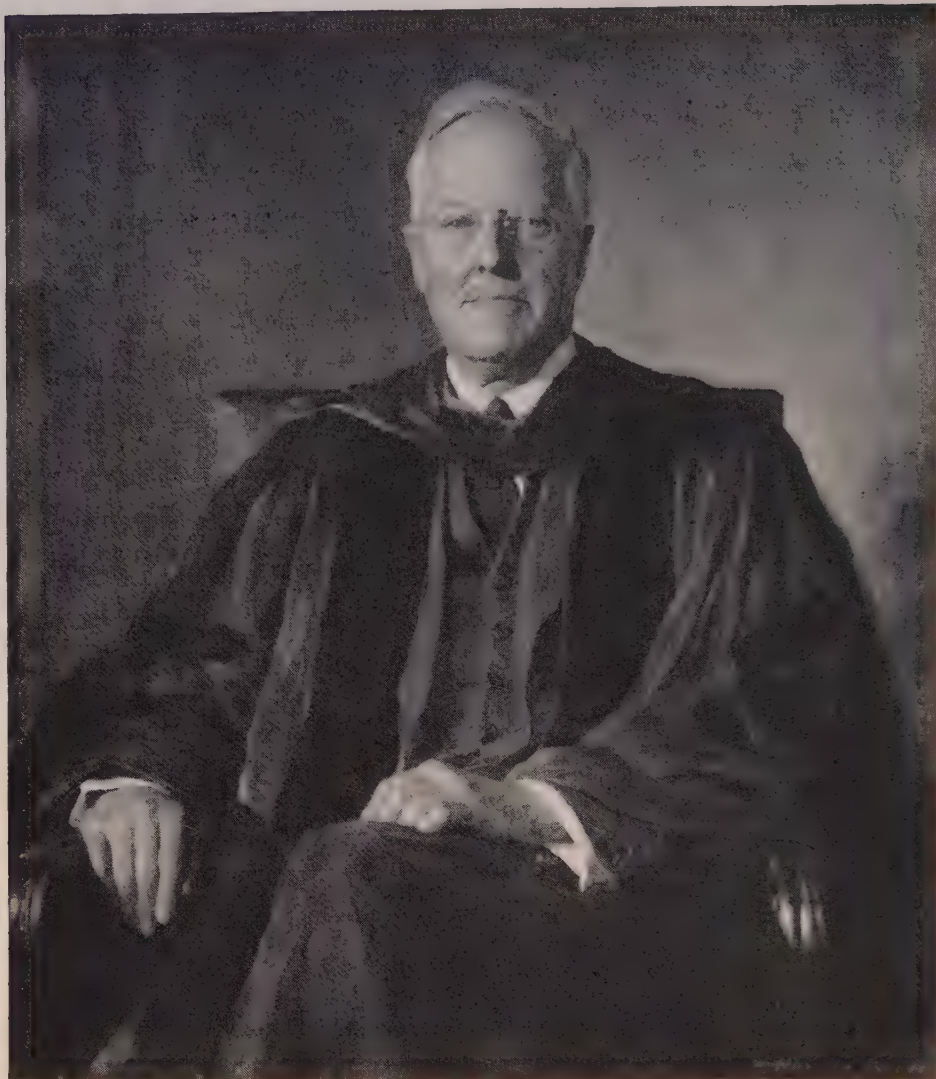
be understood only against the background of its history. It goes back through the English Prayer Books and the Sarum Manual to a decree of an Archbishop of Canterbury in the 13th century, long before the Reformation, which held that "no one be admitted to the Sacrament of the Body and Blood of the Lord who has not been confirmed, unless he be at the point of death or unless he has been reasonably hindered from the reception of Confirmation." We are aware of the differences between such scholars as the late Dom Gregory Dix and Dr. Massey Shepherd on the interpretation of this matter, but it seems reasonably clear to us that those who wrote the present rubric thought of it as a disciplinary measure for the Church's own members and could not have anticipated the differences which appeared between Christians after the Reformation.

If this rubric had been literally interpreted and rigidly enforced in Colonial days, the first President of the United States, although a vestryman of Christ Church in Alexandria, would never have received the Holy Communion. There were no bishops to confirm anybody on this side of the Atlantic until after the Revolution. Two-thirds of the signers of the Declaration of Independence, although loyal members of the Episcopal Church, would have fared the same as George Washington.

Dr. Shepherd, in *The Oxford American Prayer Book Commentary* (p. 299), points out that in general "the admission of 'non-conformists' to the sacrament of the altar in our Church has been left to the discretion of the priest, acting under the advice and counsel of his bishop. At the Lambeth Conferences of 1920 and 1930, the bishops passed resolutions affirming that the rubric does not 'necessarily apply to the case of baptized persons who seek Communion under conditions that in the bishop's judgment justify their admission thereto'."

Bishop Heistand, of Harrisburg, has assured us that he gave his consent for this service after the most careful consideration and that he specifically instructed the Rev. Jones B. Shannon, who was the celebrant, not to refuse the Communion to anyone who came in good faith. Although it was a semi-private service, the chapel will be part of a larger all-faith religious project at Penn State. Such a service is not directly covered by the resolution of the House of Bishops regarding Holy Communion at Ecumenical Gatherings (1952 Journal of the General Convention, pages 40-43) but it seems to us to be within the spirit of this ruling.

We, therefore, question the propriety of any magazine editor's suggesting what the Bishop of Harrisburg may or may not authorize within the clearly accepted authority of his office. As for ourselves, we are embarrassed and only hope that Mr. Eisenhower never learns of what has been written about his sharing with us in the celebration of the Lord's Own Service.



You never have to wonder where Norman Nash stands on an issue. With one of the most brilliant minds in the Church, he has always been ready to lay his convictions on the line. Here's the story of the battle-ready

BISHOP OF THE BAY STATE

Not far from Perry, Me., a weather-beaten colonial farmhouse sits on the rockbound shore of Passamaquoddy Bay. Across the deep blue of the waters the pine-covered hills of New Brunswick etch a soft outline on the horizon. This is a frontier, and it hasn't changed much since the first French settlers arrived many years ago.

A few years back, an Anglican clergyman from Newfoundland visited this summer home and was greeted by a gracious, white-haired lady.

"Is his Lordship in?" he asked in his best drawing room voice.

Nodding pleasantly, the lady of the house fought to suppress her laughter. His Lordship! Now this, she thought, ought to be good.

Just then a man strolled around the corner of the house. He was dressed in a pair of old khaki trousers, a work shirt that cost every bit of 98 cents, and a battered hat that flopped around his ears.

"His Lordship" was the Rt. Rev. Norman Burdett Nash, Bishop of the Diocese of Massachusetts.

As the Anglican clergyman possibly deduced for himself, there are few bishops anywhere with less pomposity than Nash. A liberal evangelical, he wears neither his pectoral cross nor his bishop's ring. He wears clericals or vestments when the occasion demands, but often as not he is attired in a dark suit, white shirt and tie.

At the age of 68, Bishop Nash will retire Oct. 31 as the spiritual and administrative head of one of the nation's biggest dioceses. Massachusetts ranks first in the country in the number of teachers, second in the number of Sunday School pupils, and third in communicant strength.

Considering Nash's background, the emphasis on Christian teaching is not surprising. Bishop Nash is descended from a long line of clergymen-educators, one of whom was his late father, Henry Sylvester Nash, the celebrated professor of New Testament at the Episcopal Theological School in Cambridge, Mass. With the exception of relatively brief periods as a parish priest and military chaplain, Nash's background was entirely academic before he became a diocesan. He is a product of Harvard (including a year at Law School) and the Episcopal Theological School. He was a professor of Christian Ethics at SETS from the end of World War I until 1939, when he became headmaster at St. Paul's School, Concord, N. H.

Bishop Nash is recognized as having one of the most brilliant minds in the Episcopal Church. In the nine years he has been bishop, he has been a fearless exponent of liberalism and the relevancy of religion to social issues of the day. He has never hesitated to align himself with unpopular causes, and his ringing, hard-hitting pronouncements on such matters as race discrimination, capital punishment, birth control, and Senator McCarthy have set Boston on its ears more times than some Episcopalians care to remember.

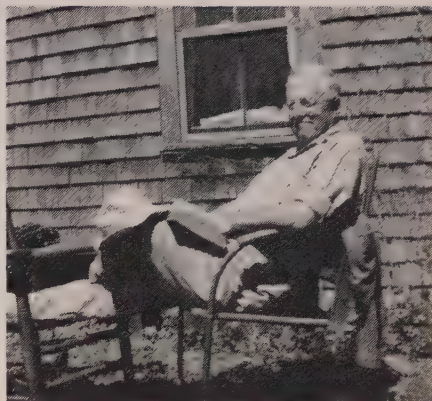
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The wedding of Geoma and Nlogha Okeke was one of the highlights of the Nashes' life in the diocesan house. Okeke, a Nigerian student, lived at the Nash home.

As a chaplain, Nash was in the famed Rainbow division under Father Duffy.



Passamaquoddy Bay in Maine is the bishop's favorite spot on earth.





photos by Paul Schleicher, Nashville Banner

Here is the vacant Gager Lime Co. plant, once the mainstay of the economy of Sherwood, Tenn. The plant closed in 1948.

Sherwood was flat on its back. The town's big industry had pulled up stakes; people were thrown out of work. Then, along came

The Priest of Crow Creek

By CHESTER CAMPBELL

THE feel of autumn was in the morning air as the slender, rather handsome young man gazed out over the rooftops of the town. Puffing thoughtfully on his pipe, he turned toward a plot of ground where already he could visualize the lines of a simple concrete block structure. Plain, yes, but a thing of real beauty—for it would be a storehouse of hopes and dreams.

This was Wednesday, Sept. 19, 1956, and the youthful looking man with the shock of unruly brown hair was witnessing the rebirth of a town before his very eyes. And with it, if such were needed, he could see the justification for his faith in God and man.

This was a big moment for the Rev. Joseph S. Huske. It was big, too, for the 900 people of Sher-

wood, Tenn., who faced an opportunity to pull themselves back onto their feet and again become a self-supporting community. But the young priest could be excused for exhibiting more than an ordinary glow of satisfaction. This had been his work from the start. The idea for a shirt factory had come through him. He had beaten the bushes for money—the goal, \$50,000. He had drawn the building plans, and now, with ground broken, he would supervise the work.

This is a measure of the man who serves as priest-in-charge at Epiphany Mission, the fountain from which spiritual and physical help flow through the valley of Crow Creek. And much has been demanded of him, for this niche in the craggy walls of the Cum-

berland Mountains along the Tennessee-Alabama border has known more than its share of hunger and want since its lone industry shut down in 1948.

But what led his footsteps toward this secluded community, instead of along the paths to greener pastures? The mountain priesthood certainly is a far cry from the future-probing laboratories of atomic science or the adventurous cruises of Navy ships, either of which would have been only a few steps away when Fr. Huske was a sophomore at the University of North Carolina in 1940.

Joseph Huske was 19 then, one of three children of a Fayetteville, N. C., hardware merchant. He had an appointment to the U. S. Naval Academy at Annapolis in the works, and Dr. Arthur Ruark, head of the UNC physics department, wanted him for an assistant. A prominent nuclear physicist, Dr. Ruark later participated in wartime projects for the government.

But about this time the young student decided to cast his lot in another direction. Uncertain now exactly what led him to do it initially, he made his decision to follow the way of the Cross. He completed his studies at the university in 1942, majoring in philosophy instead of physics. Afterward he entered Virginia Theological Seminary, graduating two years later.

Then a strange thing happened. It was the day before Fr. Huske's ordination. His father handed him a letter, with instructions not to open it until the following day, after he had been ordained.

"I wondered, but I waited," the young priest recalls. "Then I read."

The letter told how he'd had pneumonia when he was only two or three years old. When the crisis was approaching, the elder Huske went to the church to pray. He offered his son to the Lord if he were spared.

Back at home, unknown to his father, the baby

had ceased to breathe. The doctor, Fr. Huske's uncle, pulled the sheet over his face. But the nurse, his aunt, tore the cover off again and injected something into his heart.

"When I recovered," Fr. Huske relates, "my father took me to the bishop and told him what had happened. I was never told. I never knew until I read the letter."

After leaving the seminary, the young priest served two posts in North Carolina, was assistant dean at the cathedral in New Orleans and then took up teaching duties at St. Andrew's School near Sewanee, Tenn. But teaching was not the kind of service he sought to render the Church.

At Sewanee he heard of the little mission station twelve tortuous miles down the mountain in Sherwood. And he corresponded with the town's "first citizen," the Rev. George William Jones, Epiphany Mission's 64-year-old priest-in-charge, whose work was being slowed by failing health.

There had been no action to bring the two men together, though, until Fr. Huske's life was again affected by apparent intercession of a Divine hand. It was on a February Sunday in 1952 that he chanced to make his way down to Crow Creek Valley and the picturesque, ivy-covered little church of Epiphany Mission.

He sat in the back as Fr. Jones read the Epistle and the Gospel in a faltering voice. The Creed had been recited, but there was still Communion. And the ailing priest's face looked deathly pale in the candlelight.

Fr. Huske hurried toward the front of the church and motioned to a boy, "Where is the sacristy?" He entered the little room, donned the surplice and purple stole, then turned toward the altar. When Fr. Jones saw him, it was their first meeting. He said nothing, but the faintest of smiles softened the old priest's weary face. He stepped aside and sat down, never to say another Mass in the little church of Epiphany Mission.

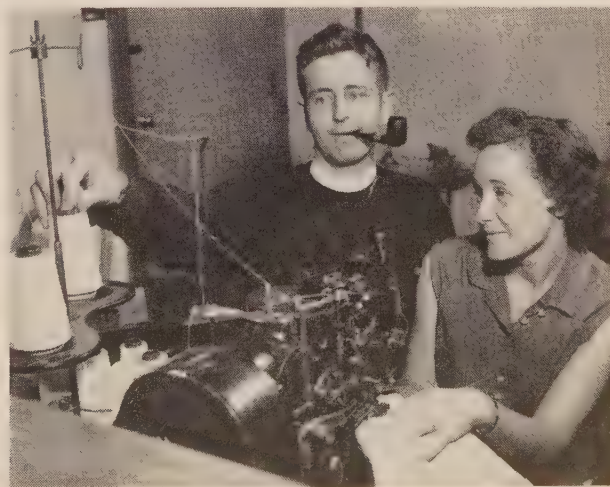
The service continued without a break, and Sherwood had its new priest, Fr. Joseph Huske, who has been there since. For shortly afterward, the man who had given 20 years to serving the isolated mountain community was placed in a hospital. And on May 6, Fr. Jones was laid to rest in the valley where his

continued on page 33

Teen-agers such as Joyce Davis, 14, eagerly help Fr. Huske at the mission gymnasium, a center for recreation.



Fr. Huske and Mrs. Alberta Davis operate a machine purchased by the mission for the coming shirt-making plant.



CELLULOID CLERGY

by Malcolm Boyd

Clergymen, as portrayed by Hollywood, seem almost always to be "sincere" (according to the critics) and also generally "restrained."

There are exceptions. An unforgettable exception is *The Miracle of the Bells* (1948) in which Frank Sinatra donned a priest's garb. One reviewer, describing the picture as "nauseating," went on to say: "In one of Hollywood's most banal efforts Sinatra puts on a dog collar." The Los Angeles *Times* tactfully noted that Sinatra's portrayal "has the virtue of simplicity. His one song, 'Ever Homeward,' is unaccompanied." *Cue* said of Sinatra's role: "undoubtedly the most agonizing example of miscasting the films have provided us with in years."

By way of contrast with Mr. Sinatra's unfortunate tangle with the cloth, Bing Crosby scored the greatest personal triumph of his career when he played a Roman Catholic priest in Leo McCarey's *Going My Way*.

"As a general rule, the people out there in Hollywood have a strangely pious conception of any man who wears the cloth," Bosley Crowther of the New York *Times* noted in his review of this picture. "And they double up with unctious when they put one on the screen. They usually smear him well with honey—or, worse yet, they give him an air of highly self-conscious informality which is as mushy as a plate of oatmeal. Particularly annoying is the 'Pat O'Brien type' of Roman Catholic priest, which has become on the screen as stock a character as the big-hearted Irish cop. Such insufferable representations of professional piety are an offense to the sensibilities of people who are not nationalistic in their creeds." He observed a change for the better in the clergy portrayals in *Going My Way*. "No stuffed shirts or pietists are these padres; they are thoroughly honest and real." Academy Awards and New York Film Critics Awards went the way of *Going My Way* and its cast. Barry Fitzgerald played crotchety Father Fitzgibbon, the old pastor of St. Dominic's parish, which Father O'Malley (Bing Crosby) undertook to rehabilitate. "Fitzgerald's performance is one of

the half-dozen finer things seen in motion pictures as they complete their first 50 years. Pervading it are the soft chuckle of Irish laughter, the sad searching loneliness of old age, and the beautiful simplicity of true faith," *Life's* critic wrote.

Boys Town, the MGM screen story of Father Flanagan's struggle to make a successful boy's home in Nebraska, became one of the great Hollywood successes of all time. Spencer Tracy played Father Flanagan.



Barry Fitzgerald of 'Going My Way'

"Persuasive in its sincerity" was the Los Angeles *Times*' verdict about Montgomery Clift's portrayal of a Roman Catholic priest in Alfred Hitchcock's *I Confess* (1953). "Sensitive restraint" in Clift's acting was observed by *The Hollywood Reporter*, while *Daily Variety* noted the actor's "restrained strength." *The New Yorker*, less impressed, commented that Clift "was ill-advised to portray the priest as a sort of bemused juvenile, plainly too abstracted to lead one lamb, let alone a flock."

A major Hollywood success was Twentieth Century-Fox's *The Song of Bernadette*, which won Jennifer Jones an Oscar. *Life* praised Charles

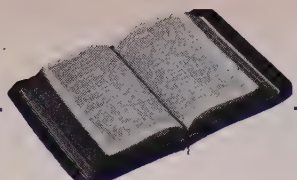
Bickford's portrayal of Dean Peyra as ranking with Spencer Tracy's Father Flanagan and Crosby's Father O'Malley: "the few satisfying interpretations of the priesthood to emerge from Hollywood."

Samuel Goldwyn's *Edge of Doom*, showing on the screen the brutal murder of a priest, was a highly controversial film. Dana Andrews received general praise, however, for his role of Father Roth. A trade-paper critic wrote about his "quiet dignity and manliness." In 1945, Fox released one of the best-known films about a priest's life and work, *Keys of the Kingdom*, based on A. J. Cronin's best-selling novel and starring the then new actor, Gregory Peck. *Life* wrote: "fine sincerity and restraint."

Crosby was again Father O'Malley, opposite Ingrid Bergman as a nun, in *The Bells of St. Mary's*. Henry Fonda won high praise for his priest's role in *The Fugitive*. Humphrey Bogart, cited for his "underplaying" and "restraint and sensitivity," played a soldier impersonating a priest in 1955's *The Left Hand of God*.

Non-Roman Catholic clergy rarely reach the Hollywood screen in significant portrayals essential to story development. Often a non-Roman clergyman is pulled in for a quickie marriage scene, of course. However, in a role of major importance, Frederic March, in 1941, played a Methodist minister in Warner Bros.' *One Foot in Heaven*. March "poses, postures, struts his Shakespearian dignity to his heart's sweet content. It is a first-rate job—possibly because in many a good minister there is a forgivable touch of theatrics," according to *Time*.

1955's *A Man Called Peter*, starring Richard Todd as the late Rev. Peter Marshall, was a major Hollywood success. *Stars in My Crown* from MGM in 1950 with Joel McCrea as a Protestant minister in an old West setting, was not a pace-setter at the box-office. McCrea's role was praised as being "real, convincing and vigorous." In recent years Hollywood has offered screen portrayals of Episcopal clergy in *The Bishop's Wife* and *The Leather Saint*. END



God the Righteous Judge

A Continuing Bible Study by Robert C. Dentan

Bible Doctrines—No. 5

Genesis 18:23-33; II Samuel 1:1-10; Isaiah 5:1-7; Matthew 23:23-28; Romans 2:1-11.

In our study of the biblical doctrine of God we have as yet learned nothing of His moral character. Conceivably God might be all-powerful, all-knowing and everywhere present and yet neither good nor loving. Pagans have sometimes believed in gods like this. But the Bible leaves us in no doubt as to the morality of deity, for it is far more concerned with God's moral character than with what theologians call His "metaphysical" attributes.

The first of the moral attributes of God to be distinctively emphasized is His righteousness. God, as He is revealed in the Bible, can always be depended upon to do what is right. He does not act capriciously, doing one thing today and another tomorrow, nor does He apply different standards to different people. It is, of course, not possible always to understand why God behaves as He does, because, from our finite, mortal point of view, we have so few of the facts of our command, but we may be sure that what God does is always right and fair. To put it another way, God will be at least as just as human beings would be in the same situation.

Abraham Debates With God

Our first reading (Gen. 18:23-33) makes exactly this point. The passage is not history, but a dramatic philosophical dialogue in which Abraham and God are represented as discussing the justice of God's intentions toward the city of Sodom. Should all the people of Sodom be destroyed because some—or even most—of them are guilty? The ancient author of the tale obviously believes it would be wrong. This is implicit in Abraham's argument: the enlightened human conscience does not approve of indiscriminate punishment and God cannot

be less just than man. "Shall not the judge of all the earth do right? (25)." The story intends to answer this question with an emphatic affirmative: the justice and righteousness of God are as certain as His knowledge and His power. As the psalmist puts it so impressively: "Thy righteousness standeth like the strong mountains; thy judgments are like the great deep (Ps. 36:6)."

God's Requirements

Since God is righteous, He expects righteousness from His children. Because God is both all-knowing and all-just, no one can please Him who does not strive to be just and righteous himself. There are no short-cuts to God's favor; over and over again the Bible—and especially the Old Testament—emphasizes that sacrifices, prayers and ritual acts have no value if they are not accompanied by righteousness of life. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. (Mic. 6:8)."

No one was exempt from this demand for justice, not even the king himself. II Sam. 12:1-10 tells the story of a courageous prophet who confronted the greatest of Israel's monarchs to denounce him for a cowardly crime and to tell him of God's anger and disgust.

From Lover to Judge

This was also the typical message of the great "literary" prophets and could be illustrated by innumerable passages. Just one (Isa. 5:1-7) will have to suffice. Here the prophet appears as a minstrel singing of the feelings of God toward His people, picturing Him as a farmer addressing his vineyard. The song starts softly, as if love were to be the theme; then suddenly, at the end of vs. 2, the mood changes to satire. The farmer, says the prophet, looked for grapes and found only *wild* grapes. God "looked for justice, but behold oppression; for

righteousness, but behold a cry." (7) The verse is more effective in Hebrew than in English because it uses two striking puns, but even in English the point is unmistakable—Israel's divine Lover has become her righteous Judge.

It is sometimes thought that emphasis upon the justice and righteousness of God belongs exclusively to the Old Testament, but there are many passages in the New Testament which speak of it quite as forcibly. For example, the words of Matt. 23:14, 23-28 are as uncompromising as anything in the prophets. We must be careful in reading them not to generalize too broadly about the Pharisees, for certainly many Pharisees were sensitive and upright people, but amongst them, as all too often among Christians of today, there were those who thought they could make of religion a cloak to cover their moral nakedness. Our Lord declares that though they may succeed in the sight of men, they cannot in the sight of God. God's righteousness is a fierce light which exposes man's secret sins; a fire which consumes hypocrisy.

The Pauline View

In Rom. 2:1-11, we find St. Paul, also, speaking of the righteousness of God, but in sober and measured terms quite unlike the emotional utterances of the prophets. The conviction that God is absolutely righteous was the first article of the Pauline creed, but also the source of Paul's greatest intellectual and spiritual problem. For God's perfect righteousness must require perfect righteousness from man; and how can man, with his corrupt and sinful nature, ever attain such righteousness? How can he ever hope to cross the gulf which separates him from the perfectly just and righteous God who is "of purer eyes than to behold evil (Hab. 1:13)." Later we shall consider Paul's answer to this question, for it is a problem which all thinking men must eventually face; for the moment it is enough that we thoroughly grasp the basic Pauline—and biblical—truth that God is perfect in His righteousness and demands that men be righteous also.

END

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What the Younger Generation is Asking . . .

Among our questions this week we have an instance of possessiveness which we often see repeated on other levels. How often do we hear, "I did so-and-so for him. He should be grateful and do this for me"? Some parents wave the desirability of gratitude from their offspring, long before the young are able to see what they have been given. The recognition of our blessings comes slowly with maturity. If sons and daughters are forced to acknowledge them, they give only lip-service, through a sense of obligation.

All this can be true in any relationship, whether in families, among friends, or out in the world. It is most insidious when it attempts to place another person in a position of dependence. Both the victim of such false domination, and the aggressor himself (who frequently thinks he is acting with benevolent intentions) is hurt.

Dear Dora Chaplin:

When I was new in the neighborhood two years ago, a girl in my class at school asked me to her home often, and we saw a lot of each other. Gradually I made other friends, and also I am dating some of the boys. I like her, but naturally want to be part of our circle. I find she is very possessive and that she is jealous of my other friends. She tells me and other people that I am very ungrateful, and she has reminded me that I didn't have friends to begin with. I do appreciate her kindness to me when I was a stranger, but I don't see why I should be tied to anybody. What shall I do?

(D. 17 years old)

Dear D:

It would be very bad both for you and your friend to exclude others from your circle of friends. You would both be the poorer for it.

It is worth taking a little time to think about gratitude, and also about giving. We are all able to give for the wrong reasons as well as the right ones. Some people like a feeling of dependence generated in those who are on the receiving end. It gives the donors a false sense of power, because they feel they can dominate other lives. These tyrants, disguised as friends, try to manipulate the attitudes and actions of those they have "helped." This is true whether we



SHOULD WE DEMAND GRATITUDE?

Answered by Dora Chaplin

give time and friendship, or whether we contribute material assistance like money or other gifts. We can all be blind in our giving, and delude ourselves into thinking that we give for noble reasons.

Then think about your friend. She evidently has a great need within herself. I would try not to be unkind to her, but if she is emotionally overwrought she may misinterpret your efforts to be a person in your own right as unkindness. Help her to see that it is possible to have a good time in groups, or by sharing pleasure with different friends. There is no need to make an unreal world inhabited by two people. If she insists on being dramatic and indulging in self-pity, you may have to break your relationship with her, for it could become very unhealthy.

By all means have a good time dating, and also getting to know other girls. You will find that the inclusion of one friend in your life does not mean the exclusion of another, because through different outlooks and different personalities we grow. We share each other's worlds. Please do not let the aggressive girl bully you into a sense of guilt. No one should demand gratitude. While I think you appreciated her help when you were lonely, this appreciation must be a gift you give spontaneously, not made into chains which bind you unwillingly to another person. Has it occurred to you that your friend is really the lonely one, and that you and other happier people may be able to help her?

Dear Dora Chaplin:

I play piano and sometimes lead the "Opening Service" for boys and girls in the first, second and third grades . . . I want to revise the service. Is there any printed material similar to THE BOOK OF COM-

MON PRAYER? I shall attempt to write some simple form of service if there isn't. The Roman Catholics have prayer books for children and I wondered if our church had any.

(Mr. H.)

Dear Mr. H.:

I have often heard discussion about an Anglican prayer book for use of children's services, but so far I have not heard of one being written. Part of the Prayer Book services are often mimeographed. If the children recite well enough, I think it is good for them to use the Prayer Book itself, and also to know parts of the family services by heart. The important aim is to prepare them for participation in the services of the Church, and not to teach jingles or sentimental prayers so frequently offered to children.

There are two available helps which I think might interest you:

1. *The Church School Hymns* (Morehouse-Gorham. Words and Music 90¢. Piano part \$2.95.) This contains hymns they can sing later in the church.

2. *My Own Picture Prayer Book* (S.C.M. Press, 56 Bloomsbury Square, London, W.C. 1.) Possibly obtainable through Morehouse-Gorham. Price 6s. This is a small book with various important parts of the Book of Common Prayer illustrated for children. The General Confession, Te Deum, Veni Jubilate, Creed, some collects and psalms are given. The price may be prohibitive, but why not enlist the help of parents and god-parents to ask that it may be a gift?

If any readers know of a children's Book of Common Prayer, we shall be glad to hear about it.

P.S. Is there some particular reason why the third-graders, at least, cannot go to church with their elders?

I Always Get An Answer

by Mabel Clare Thomas

Many readers will remember "The Storybook Lady," who lived in Storybook House and used to broadcast "The Story Hour" for all children within the airwaves of station WTAW in College Station, Texas (ECnews, Sept. 27, 1953). For the past two and a half years the "Storybook Lady" and her husband, Dr. F. L. Thomas, have been in Peru. They'll return next May. Meanwhile, with the United Thank Offering Fall Ingathering coming up in November, it seems a particularly appropriate time for Mrs. Thomas to tell the story of her personal UTO plan and how it led to a way of deepening her faith:

My Answered Prayer Book is such an important, joyous part of my life that I am always glad to tell others about it, for I know it works! The idea came to me in connection with my use of the Blue Box for our United Thank Offering.

One day I was almost overwhelmed with happiness by an unexpected piece of good fortune that had come to me. Saying a quick "Thank You" and dropping a coin in my box seemed such an inadequate way to express my gratitude to God. I decided to write down my thanks in a few brief but fervent words on a slip of paper and tuck it in the box. A few days later when I wanted to say another "Thank You," I did the same thing, and have continued to do so ever since.

When I opened the box one October morning, I selected a time when I was sure of no interruptions. As I took each slip of paper out I read it over carefully. Each one was dated, and I was amazed at the number of times I had been especially blessed and how quickly I had forgotten them.

Writing down special prayers was a logical follow-up of this use of my Blue Box. It began one day when I was deeply troubled with a problem in my life which I knew I could not solve alone. I felt a sudden urge to put my prayer for help down on paper. Of course I knew that God could hear my prayer without either spoken or written words, but writing it down did something to me. I felt a strange quietness and peace come over me, as if I'd written a dear friend and told him my troubles, which was exactly what I had done. I dated the prayer and waited, knowing the answer would come—and it did!

I have a simple school composition book in which

I have written these special prayers and their answers for many years. One of the most comforting and inspiring things I can do is to glance back over the pages of this book occasionally, and see written there the pattern of my life and the lives of my loved ones, outlined by the wonderful goodness of God. I always write under each prayer the date it was answered and how. Some were answered so quickly it was startling; others took weeks and months, and a few even a year—but the answers always came! Not every time have the answers been just what I asked for. There have been a few times when they were a definite "No," and I lived to thank God for His wisdom and goodness in *not* granting my request. It is a thrilling experience to see so many of your prayers answered, and I think it happens largely because the very act of writing them down steadies and calms you, and you do not ask for trivial, selfish things.

From time to time I have added to my book some special quotations about prayer from the Bible and other readings. I would like to share at least one. Written on the front page of my book in big letters is this quotation from Matthew Henry, a 17th Century English clergyman: "It is good for us to keep some account of our prayers, that we may not unsay them in our practice."

The author, well-known to radio audiences in Texas



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BOOKS

Reviewed by Edmund Fuller

An important book has made its appearance in the field of foreign relations and diplomatic history.

RUSSIA LEAVES THE WAR. By George F. Kennan. Princeton Univ. Press. 544 pp. \$7.50.

This is Vol. I of a larger work, "Soviet-American Relations: 1917-1920." When Mr. Kennan, former ambassador to Russia and distinguished diplomat, began his work he was shocked by the dearth of published material regarding U. S. government dealings with Russia at the time of the collapse of Czarism and the Bolshevik revolution. He changed his plans and his pace and set about a long, difficult work of primary historical research.

The necessity to build from the ground up is responsible for the immense wealth of detail. This large book covers only the span of five months from the revolution of November, 1917, to the Russian withdrawal from World War I in March of 1918. In spite of the massive detail it makes an interesting narrative.

In our present time of crucial diplomatic negotiations and debates I commend you to Mr. Kennan's fine preface, in which he remarks:

"... it is useful to be reminded that there is none who understands fully the stuff of which international affairs are made, none whose mind can embrace and calculate all its complexities, none who is not being constantly surprised by the turns it actually takes. In the end, it is only right principles, consistently applied—not the gift of prophecy or the pride of insight—that achieve the best results. These results are never wholly predictable; nor are they even easy to distinguish, when they appear. It is the tragedy of the diplomatic art that even its finest achievements are always mingled with ulterior causes and are seldom visible or intelligible to the broader public until many years have separated them from the decisions in which, in the main, they had their origin."

We might well bracket with this new and large work, Mr. Kennan's

earlier Princeton lectures published in a small volume some two years ago.

REALITIES OF AMERICAN FOREIGN POLICY. By George F. Kennan. Princeton Univ. Press. 120 pp. \$2.75.

Its attempt is to emphasize that a diplomatic policy is operating in a context of external realities of which it must be adequately aware and which it must be adapted if it is not to fail. Foreign policy is not a fixed quantity, nor an end in itself. "... political society does not live to conduct foreign policy; it would be more correct to say that it conducts foreign policy in order to live."

This is a valuable, brief and lucid book for the citizen to read along with, perhaps, Walter Lippman's excellent small book (now available in paper) *The Public Philosophy*.

Before we leave the foreign affairs subject, there is one more new book from Princeton that has some bearing upon it.

A MILITARY HISTORY OF MODERN CHINA: 1924-1949. By F. F. Li. Princeton Univ. Press. 312 pp. \$6.00.

In scope this valuable book ranges from the regime of Sun Yat-sen through the rise and supremacy of Chiang Kai-shek, the Japanese aggressions against China, World War II, and Stillwell, Wedemeyer, and Marshall missions to China, and the triumph of the Communists. It is not an excessively technical or specialized book.

CHRISTIANITY AND THE EXISTENTIALISTS. Edited by Carl Michalson. Scribners. 205 pp. \$3.75.

The book comprises eight essays by Carl Michalson on "What is Existentialism?"; H. Richard Niebuhr on "Sren Kierkegaard"; John A. MacKay on "Miguel de Unamuno"; Matthew Spinka on "Nicolas Berdyaev"; J. V. Langmead Casserley on "Gabriel Marcel"; Erich Dinkler on "Martin Heidegger"; Paul Tillich on "Existential Aspects of Modern Art"; and Stanley Romaine Hopper "On the Naming of the Gods in Holderlin and

like."

The range of these pieces is, of course, considerably limited within the total field of existentialism and the writers identified with the movement, but they are excellent in themselves. Those which are studies of men open doors to those particular thinkers. Mr. Michalson's essay in definition is a helpful introduction to a difficult concept. For my own part, however, I would buy the book for the sake alone of Tillich's exciting essay in art, with its discussion of what is and what is not "religious" in art. There are four new titles in Association Press's World Christian books.

JESUS AND HIS PEOPLE. By Paul Minear. Association Press. 93 pp. \$1.25.

A discussion of the church, New Testament based and ecumenical in spirit. Dr. Minear thinks in terms of unity, not conformity, aspiring to a church of diversity, not division.

DID JESUS RISE FROM THE DEAD? By James Martin. Association Press. 91 pp. \$1.25.

A spirited marshalling of the historical evidences of Jesus' resurrection from the dead which, as Mr. Martin says, are stronger than even many believers realize. He also makes the important point that "acceptance of the historical truth of the Resurrection is not the same as having faith in the Resurrection."

BEGINNING FROM JERUSALEM. By John Foster. Association Press. 92 pp. \$1.25.

A highly compact review of "Chris-

Recommended Reading

Christianity and the Existentialists. Michalson, Scribners. \$3.75.

Early Traditions About Jesus. Bethune-Baker. Seabury. \$1.50.

Martin Buber: The Life of Dialogue. Friedman. U. of Chi. Press. \$6.00.

Writings of Martin Buber. Ed. by Herberg. Meridian. \$1.35.

An Historian's Approach to Religion. Arnold Toynbee. Oxford. \$5.00.

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The Rape of the Mind. Meerloo. World. \$5.00.

Brainwashing. Edward Hunter. F. S. & C. \$3.75.

In Silence I Speak. George N. Shuster. F. S. & C. \$4.50.

Man At Work In God's World. DeMille. Longmans. \$3.50.

tian Expansion through Seventeen Centuries"—in short, the growth of the Church and its mission. Maps help to tell this story in brief.

FROM BRAHMA TO CHRIST. By Lakshimibai Tilak. Association Press. 93 pp. \$1.25.

The story, told by his wife, of the conversion of N. W. Tilak, well-known Indian Christian poet. It gives a warm picture of Indian family life.

EARLY TRADITIONS ABOUT JESUS. By J. F. Bethune-Baker. Abridged by W. Norman Pittenger. Seabury Press. 146 pp. \$1.50.

A shortened edition of a well-known

work by a scholar known as an "Anglican modernist." In Dr. Pittenger's words, the book is "a remarkably clear, succinct and readable treatment of the picture of our Lord Jesus Christ as the primitive Christians told and taught about him . . . in the light of careful, reverent, if radical, historical criticism of the Gospels."

In large pamphlet format there are a number of items at hand: *The Gospel of John*, Vol. 1, and Vol. 2 with *The Epistles of John*, in KJV, with introductions and critical notes by Frederick C. Grant. Each 95¢ in the Harper Annotated Bible Series.

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Reinhold Niebuhr
writes about

The Christian Faith and the Campaign

THE QUADRENNIAL Presidential election, with its attendant propaganda and decisions, is a sharp reminder to all of us, of the conditions and finite character of all our reasoning. Here we are, living amicably with our neighbors and our fellow Church members, having many common convictions on ultimate religious and moral questions. But in the campaign year it becomes apparent that we do not agree on political questions. To one man President Eisenhower is the greatest hero of our time. To another man he is a military hero who is being used by a party to further the interests of what would be a minority without his prestige. To one man the "New Republicanism" is a creative achievement. To another man it is simply borrowed from the achievements of past Democratic administrations.

Why should sincere and reasonable men differ so much on these and other issues? Sometimes the power of family or regional tradition determines our choice. It is obvious, for instance, that the Republicans are bound to carry Maine, Vermont and New Hampshire, and that the Democrats will carry most of the Southern States despite the division in the Party on desegregation. In some instances economic interests color our convictions in an election. It is, for instance, not yet obvious whether the farmers will remain with their traditional loyalties or whether declining farm prices will prompt a "farm revolt." Our political decisions are "moral" decisions in the sense that they deal with what is morally right or wrong. But these decisions are colored by prejudices, interests, preconceptions and other forms of human frailty.

Our Christian faith must serve to make us conscious of these frailties so that we do not make too great a claim for our political commitments. In a democratic society it is significant that both the secularists and the devout have united in espousing a secular politics, which means that we have agreed in regarding a too close affinity between our ultimate religious commitments and our political decisions as wrong, both from the standpoint of politics and from the standpoint of religion. It is interesting that the increasing custom of opening the conventions with prayer had the same cynical reaction from journalists this year as four years ago. The cynicism was due on the one hand to the suspicion that the prayers were meant to influence religious people politically, and on the other hand to the partisan character of some of the prayers, which suggested that God was either a Democrat or a Republican, or was at least committed to one cause or the other. We can safely say that one of the great achievements of democracy in Anglo-Saxon lands is that they have no "Christian" parties or in other words, that politics has been made secular, with the consequence and under the urging of good Christians who found the too intimate relation between a religious loyalty and a political one politically, morally and religiously dangerous.

This does not mean that devout people should be so filled with a sense of the finiteness and contingency of political loyalties that they become politically indifferent or neutralist. In a free society it is important that each of us make political decisions according to our best insights, and that we recognize the fatefulness of these decisions for our nation and our age. But meanwhile, we may well be grateful that the stability of democracy depends upon a consensus between parties, greater than will appear in an election year, and that this consensus is in fact greater this year than it has ever been in the history of our nation.

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Bishop Nash

continued from page 21

He is considered one of the four or five scholar-bishops of the American church, a quality that became most apparent at the last Lambeth Conference. Unlike their British counterparts, few American bishops spring from an academic background. As a result, they frequently become derailed when Anglo-American conversations hit the more rarefied levels of Christian scholarship. Nash, as secretary of a commission exploring the nature of God, more than held his own at the conference, and his keen, alert mind made a lasting impression on the British. Presiding Bishop Henry Knox Sherrill relates that the commission's chairman, Bishop Wand of London, summed it up this way: "He (Nash) knows his stuff!" For an Englishman, that was going overboard.

His Prayer: Temper Control

As is the case with many men of high intellect, Nash is not overly endowed with patience. His whole life has been keyed to getting things done, and he has no use for sloppiness. Associates describe him as an A-1 administrator who runs meetings with sharp precision and with a fierce insistence that discussions be kept to the point. He will quickly see a solution to the most complex problems, and then, with impatience and sometimes scorn, wait for others to stumble onto the same conclusion.

There is never any question about where he stands on an issue. His opinions come straight from the shoulder, with no words wasted and with his logic falling in rapid-fire order. When the occasion calls for it, he can be a master of the scathing rebuttal—a quality which has, at times, won him something less than universal popularity. But when Nash is battling for a principle, he would be completely out of character if he gave less than his all. (He once confided to a friend: "When I confess to God, I ask Him to help me control my terrible temper.")

Even so, Nash is described as a person of genuine humility, who deeply feels the other man's troubles. One of his associates summed it up this way:

"Yes, he has quite a temper at times, although he has mellowed a lot in recent years. You've got to have your work ready when you come before him, and some think he is school masterly to the point where they fear him. But let a man come to him in trouble—in real trouble—and Nash will take all the time in the world to straighten things out. A Cowley

continued on page 32

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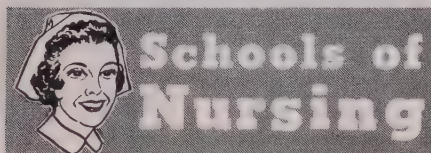
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Bishop Nash

continued from page 31

Brother, whose churchmanship as you can imagine is a far cry from the bishop's, once told me, 'He is the finest pastor's pastor I have ever known.' This is not a monochrome diocese, and the bishop would be the last person to want it so. Our harmony is due in large part to the eminent fairness of Bishop Nash."

The bishop's reputation for fairness seems to echo from many quarters. Those who know him best say he has the mind of a jurist—scrupulously honest and conscientious. They describe him as being a conservative and traditionalist by temperament, and a liberal by intellectual conviction. Once he received a letter from a man he had been forced to dismiss as one of the masters at St. Paul's School. The man wrote: "I wish I could have you as a boss again—the kindest, most understanding, and most just that I have ever had."

Norman Burdett Nash was born in 1888 in Bangor, Me., where his family had gone for a vacation. He grew up in an academic atmosphere, and from his distinguished father inherited a concern for scholarship and a zeal for the Social Gospel. He was educated in the public schools and at Harvard. After a year at the Law School, where he was a top student, he decided to enter the seminary. The law, he said at the time, wasn't "any more explicit about the fundamentals than the Church."

On The Back Steps

When he returned to the seminary as a faculty member, he quickly built up a reputation as a tough, demanding teacher of Christian Social Ethics.

"He was good, too, awfully good," recalls the Rev. Dr. Henry Washburn, former dean of ETS. "He put fear into his students, and they had boundless respect for him. He began by being a good deal of a radical, with strong socialistic tendencies. And I can remember how disappointed he would be when a student would consider him too conservative."

"Norman," the dean continued, "had all the impatience of speedy thinking and speedy conclusions. He was a very creative member of our faculty meetings, being quick to see our follies and quick to remind us of them. And he was a stickler for the democratic process. I remember once I tried to set up a chair of pastoral care, and I thought I represented the feeling of the faculty. Well, Norman met me on the back steps and said words to this effect: 'Now you see

here. You're throwing this school in a totally new path. This isn't a totalitarian institution; it's democratic."

"I never went off on my own hoof again."

In the years ahead, Nash was to become a leader in labor and church cooperation. A church, he had said, should "train its people to give their lives to the labor movement. We should educate the community to the moral issues involved in labor conflicts."

He was to become a fighting opponent of capital punishment, not only during his younger days but during his tenure as bishop. It was something besides coincidence that his first official act on the day he became bishop coadjutor was to hold prayer and preach a sermon before the inmates of Massachusetts State Prison.

Ecumenical Leadership

He has had a deep concern for the people who live in what he calls "the wilderness of the city." At the 1953 General Convention in Boston, he urged greater emphasis on the ministry to city dwellers. The urban churches, he declared, range in variety from "the swank St. Boniface-by-the-Bank to St. Swithin-by-the-Slum to St. George's-by-the-Gashouse. Our professions of faith are dominated by plutocratic privilege, rather than by democratic brotherhood."

The Diocese of Massachusetts in recent years has taken a more active part in the interdenominational movement than ever before, and the bishop considers this one of the most significant aspects of his episcopate. He has twice been president of the Massachusetts Council of Churches. His interest in this phase of churchmanship dates back to his days as a chaplain in the 150th Field Artillery of the fighting Rainbow Division in World War I.

"The great thing about my military experience was my friendship with Father Duffy, the great Roman Catholic chaplain," said Bishop Nash. "I had the opportunity to learn the value of true church cooperation. I think we have made good progress. I have been amazed at the amount of cooperation between the churches that has been accomplished just during the past 40 years."

Arthur W. Sampson, a Boston advertising man who is editor and publisher of the *Church Militant*, Massachusetts diocesan publication, was adjutant of the 150th Field Artillery.

"I remember how Norman would get on his horse every morning and visit every position along the line

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Crow Creek

Continued from page 23

time would be immortal.

But for his successor the work had just begun. Sherwood was suffering from economic blight. Before 1948 it had been a community of 1400 persons, supported by the lime plant that had been its mainstay for half a century. Then Gager Lime Co. suddenly closed the doors to its big white building and a pall of despair fell over Crow Creek Valley. Hundreds moved out in an exodus that took nearly half the best of Sherwood.

Others stayed, though with little opportunity to earn a living. Three general stores, two pool halls and service stations are the sole businesses. A few people live in pleasant, spacious homes. Some hold permanent jobs in surrounding Tennessee and North Alabama towns. But most of the remaining men are unskilled laborers who are periodically out of work.

Challenges to Be Met

Fr. Huske set out to help as best he could. There would be little support from the 780 Sherwood citizens who were baptized members of the Church (more than 85% of the population). But the mission, operating without direct help from the Diocese of Tennessee, was unique in that its support came almost entirely from the "greater congregation" of some 2800 people outside the valley who were interested in maintaining the mission's work. Even so, there were great challenges to be met. In the summer of 1954 the public school burned, leaving no place to hold classes. Fr. Huske immediately arose to the occasion. Doubling as architect, foreman and mason, he was in overalls within a week, directing construction of six classrooms in connection with St. David's Hall, the mission gymnasium that had been built through Fr. Jones' efforts. It also fell his lot to raise \$10,000 for the school project.

A Clinic Without a Physician

Then there were the community's medical needs to be considered, for no physician had practiced here since about the time of the lime plant's closing. Hopefully, Fr. Huske organized Sherwood's teenagers and secured the services of a carpenter. The youths fashioned concrete blocks and put up a clinic that is one of the town's most attractive buildings.

The clinic was completed and equipped—x-ray and operating rooms, laboratory, dental room—and offered free of rent to any physician who

would come and practice in it. But two years have passed and it has found only the occasional use of public health doctors and nurses.

Undaunted, Fr. Huske continued to seek new ways to ease the plight of his people, and he was quick to spot a promising glow on the horizon last spring. It came when a manufacturer of men's sport shirts visited the mission with friends, mentioning that he had an eye out for a building to lease and workers to hire for a new factory.

Working on Two Fronts

This was the opportunity Sherwood had longed for! There would be 180 jobs, a life-giving payroll. With the help of Chattanooga businessmen—members of the "greater congregation"—Fr. Huske completed formation of the Epiphany Corporation, a non-profit general welfare organization for the development of Sherwood. It needed \$50,000 for a building and equipment.

The people of Sherwood did not want charity, though. The corporation proposed to raise the funds through sale of 3½% debentures, maturing in 20 years. The bonds were offered as an investment in the future of Epiphany Mission and its people.

Fr. Huske went to work on two fronts. While pushing the sale of bonds, he obtained machinery and a skilled teacher, set up operations in the gym and started a training program to teach Sherwood women the processes of producing sport shirts. More than 100 workers had been trained by the end of summer, and the shirts they had made were being sold to help pay the cost of the program.

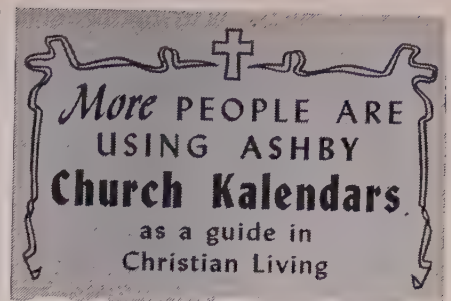
Faith in the Future

Then, one morning in mid-September, the bell in the little church of Epiphany Mission tolled triumphantly as the news was spread that half the funds had been pledged. And Fr. Huske, who had already drawn plans for the factory building, announced that construction would start on the first half.

"We have faith that somehow the other money will be forthcoming," assured the young priest.

The makers of Mohawk sport shirts were ready to sign a 20-year lease that would pay all expenses, principal, interest, taxes, insurance and upkeep. And so it was that on Sept. 19 early Mass in the mission church found prayers being offered in thanksgiving for the start of Sherwood's shirt factory, a symbol of victory over poverty.

Carlton Lynch, secretary-treasurer
continued on page 34



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Crow Creek

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of Epiphany Corporation, said at the ground-breaking ceremonies:

"We are commencing work this morning with limited funds in hopes that others can hear of our progress and faith to survive, and that because of our consolidated efforts they might be induced to invest in this undertaking."

And afterwards, Fr. Huske puffed his pipe slowly, happy as he looked out over the four and a half acres of land near the mission where Sherwood men had launched into construction of the building. But it was not his nature to stand still. He was already looking into the future, for much was yet to be done in Crow Creek Valley.

END

Bishop Nash

continued from page 32

whether there was any shelling or not," he said. "The men would always have the same greeting: 'Hey, chaplain, what's the snow?' Norman would sit down with them and fulfill his unofficial role as reporter of the day's news. Once, when the division was moving up to Chateau-Thierry late at night, Norman was curious as usual and scurrying around. He came across 40 or so dead bodies in a field. With the CO's permission, he rounded up some volunteers and spent the night burying the bodies. He gave each one a Christian burial. Nash was made with the gang from that time on."

Nash's liberal churchmanship has frequently come under attack from the high church wing of Episcopalianism. One such occasion was at the General Convention in Boston, when he was severely criticized for allowing a clergyman of another denomination to take part in the ordination of his son to the Episcopal priesthood. In typical fashion, Nash struck back hard at his critics. He contended that the incident was not unprecedented, and added:

"The primary question is: Do you really believe that there is no reality in the ministries of our Protestant brethren? And again, who would have denied the privilege of a father to speak a word to his son on such an occasion, and to lay his hands on his son's head? Those who object seem to be guilty of (1) a failure to recognize the truth, and (2) a serious lack of courtesy and Christian brotherhood."

In his years as Bishop of Massachusetts, Nash's name has frequently been splashed in the headlines of the Boston newspapers. At a time when

most of the country was cringing before the immense political power of Senator McCarthy, Nash was one of the few men of prominence who took an outspoken stand against the tactics of the Wisconsin Red hunter. Roman Catholic Boston was solidly behind McCarthy, and the brickbats descended thick and fast. Some heavy criticism also came from Episcopal lay people, who felt that their spiritual leader should stay out of political disputes. But Nash summed up his feelings this way:

"I haven't lost my convictions and privileges of opinion since I became a bishop. A bishop doesn't commit every Episcopalian in his diocese with his utterances, and those who feel that way end up saying nothing about anything."

"During all the foolishness about secret Communists boring from within, I spoke on our freedoms from the pulpit."

"Around here, Episcopalians have taken a liberal and outspoken stand on political questions. But we've never been liberal enough to suit me."

When he first became bishop, Nash was asked to develop more Negro parishes in the diocese. He declined, contending that what was needed was more integrated churches. Progress has been made, but the bishop regards racial discrimination as one of the most serious challenges facing Christianity.

It Won't Be Easy

"We've got to develop an interracial church," he says, "and it won't come easily. It's no virtue of ours that we in Massachusetts are going ahead in this problem, because we do not have as many Negroes. On the whole, I think the Church has taken a real hand in leadership, and I disagree with critics who say we haven't."

Bishop and Mrs. Nash have lived in a five-story house on Boston's Commonwealth Avenue during his episcopate. Throughout most of this time college students have lived on the upper floors, and most have remained close friends of the Nashes' to this day. One, a Nigerian medical student, brought his fiancée to this country and was married by Bishop Nash.

"We held the reception here in the house," Nash said, chuckling. "Believe me, those Nigerians know how to pitch a party."

Another student, a Chinese, named his young son Norman Nash Wu, and his picture occupies a place on the Nash mantle along with 10 grandchildren. The Nashes raised six children, but only from other sources will you

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LETTERS

TO THE EDITOR

political tactics to me and it seemed very unwise to write in this fashion. It taught me one thing though. I will be careful in swallowing your editorials in the future. I might make a mistake and vote Democratic if I did.

C. RAY HOLBROOK, JR.
TEXAS CITY, TEXAS

THAT WORD 'PROTESTANT'

Sir:
I do not understand why Richard C. Martin ends his letter (*ECnews*, Sept. 16) with the question: "Is it not bad enough to be called the *Protestant* Episcopal Church?"

Is it not true that the Anglican Communion, as we know it today, might well not exist if it were not historically a part and parcel of the revolt or "protest" of priests and laity alike against the abuses of the Roman Catholic Church?

Surely the goal of Christianity is one world-wide church" which follows the simple, yet difficult teaching of Jesus: to love only God, and our neighbors.

It seems to me that Mr. Martin is dealing in semantics. And, if he is, the word "Protestant" as a part of our church name is not only apt but also appropriate.

HANSON B. PIGMAN
TULSA, OKLA.

SCORES BISHOP OF HONG KONG

Sir:
The infamy of the Red Dean appears near eclipse by the Bishop of Hong Kong, as he raises his voice in defense of the Peiping government (*ECnews*, Aug. 19). "So far as I could judge," he says after a trip to Red China, "there is religious freedom in China." "The Church (in Communist China) is growing vigorously and not suffering from any obstacles." "So far as I know those (Roman Catholic clergymen) imprisoned were involved in anti-state activities."

Where is the voice in the Anglican hierarchy that denies this disgrace to the Church? The fawning naivete of Bishop Hall stands out in sharp relief against the steadfastness of the Roman priests who have returned from the prisons of Communist China.

How long can Anglican laymen revere their clergy, which fails to rebuke its members who pay homage to a godless state?

WILLIAM HAMBLIN
ALEXANDRIA, VA.

Editor's note: One of the rights Anglican clergy enjoy is the right to think for themselves. We, too, believe Bishop Hall may have been

"naive," but even that is a right we would not deny him.

FIRED UP

Sir:
... Your editorials are usually very good, and I agree the majority of the time. However, the one on the "One Party Press" (*ECnews*, Aug. 19) really fired me up.

It seems that you were pretty hasty in your condemnation of 85 per cent of all U. S. newspapers. You noted one isolated case of newspapers not reporting the facts and that case probably hurt the Republicans. You are the first to contend that papers were unfair in 1952. Everyone else except Truman thought the space and facts were fair to both sides, except of course for the editorial pages of the respective papers. Now you seem to deplore the fact that 85 per cent were Republican. Maybe there was a reason. Maybe newspapers, which search for facts more than anyone, found that a certain group could benefit the country more than another group. Maybe the issues were 85-15 in favor of one party then, and they seem more so now.

You say you are non-partisan in policy, but you certainly further the Democratic party cause by implying that 85 per cent of the nation's newspapers are not to be trusted in presenting the facts. This seems partisan



Roy Strasburger

I say, Mrs. Seymour, would you mind handing up pages six and seven?

Editor's note: We are far from alone in our observation that we have a "one party press," and this has little to do with whether we are Democrats or Republicans. The journalism fraternity, Sigma Delta Chi, tried to launch a study of newspaper handling of political campaigns last year. The project never got off the ground, but it nonetheless was inspired by widespread criticism of the nation's press.

PRO AND CON

Sir:
... The Religious Corporations Laws of the State of New York are not the product either of colonial hangovers, nor of an attempt on the part of the state to dominate nor establish any denomination. There is a section in that body of jurisprudence governing *every* incorporated body within the state, and furthermore, these statutes exist at the behest of the several denominations concerned. They deal not in the realm of dogma, doctrine, nor in any spiritual matter, but lay down regulations for the operation of incorporated religious groups in the state, purely and exclusively where such groups act as corporations, possessing the usual civil powers of transacting business, holding title to real property, and electing its officers so to act in the name of the corporation.

There is neither intended nor implied any establishment of any church in the State of New York, and I feel that such inference is a direct affront to that state ...

(THE REV.) RICHARD DAY CLARK
(CHAPLAIN, THE RECTORY SCHOOL)

Sir:
Many thanks for your splendid Christian editorial ... It's refreshing to have this brought out and openly considered on its merits without personal bias or anger.

Most bishops I have known are humble Christian men of God, but others are arrogant, haughty and honestly feel they are above the law. This is not strange when we consider how they are constantly subjected to flattery and are very seldom reproved by anyone ...

J. W. ANDERSON
BALTIMORE, MD.



CLERGY CHANGES



New Faces In New Places

ANKER, HERMAN, rector, Calvary Church, Lombard, Ill., to All Saints' Church, Chicago, as rector.

BISHOP, JOHN J., rector, St. Thomas' Church Somerville, Mass., to St. John's Mission, Westwood, as minister-in-charge.

BROCK, POPE F., JR., assistant, St. Thomas' Church, Garrison Forest, Md., to Nativity Church, Cedarcroft, as assistant.

BRONK, HAROLD R., JR., curate, St. Paul's Memorial Church, Philadelphia, to St. Mary's of the Harbor, Provincetown, Mass., as rector.

CLARKE, PHILIP G., JR., priest-in-charge, Church of the Ascension, Seneca, S. C., and St. John's Church, Walhalla, to Church of the Good Shepherd, Raleigh, N. C., as assistant rector.

CLARKE, ROBERT, Mt. Rainier, Md., to St. Philip's, Quantico, Md., as rector.

COLLIE, ERIC, missionary in the Diocese of East Carolina with headquarters at St. George's Rectory, Engelhard, N. C., to St. Peter's Church, Charlotte, N. C., as assistant.

COSBEY, KENNETH T., to Kaneohe, Honolulu, where he has resumed his duties after a furlough on the United States mainland.

COURTNEY, CLAUDE W., St. Paul's, Wadlington, N. Y., to St. Luke's Church, Salisbury, N. C., as assistant.

DENHAM, JOHN, ordained this summer, to St. Philip's Church, Durham, N. C., as assistant.

DUTIEL, CLAUDE F., rector, Church of the Good Shepherd, Wailuku, Hawaii, is back at work after a furlough on the United States mainland.

EDSALL, HUGH CRICHTON, ordained this summer, to St. Martin's Church, Charlotte, N. C., as assistant.

EDWARDS, JOHN R., JR., priest-in-charge, Trinity Church, Mineral Point, and Bishop Kemper Memorial, Darlington, Wis., to St. Hugh-of-Lincoln, Greendale, and St. Thomas The Apostle, Hales Corners, Wis., as priest-in-charge.

FARMER, J. PETER, to the Panama Canal Zone where he is assigned to Cristobal.

FLANAGAN, ROSS, rector, Church of the Good Shepherd, Hamburg, N. J., to Bethel, Vt., as caretaker and host for the conference center there.

GARDNER, ROBERT C., associate, St. Thomas Church, Detroit, Mich., to Christ Church, Harwich Port, Mass., as minister-in-charge.

HALE, SAMUEL WHITNEY, JR., assistant, Memorial Church, Baltimore, to General Theological Seminary, New York, N. Y., for study.

HARRISON, FREDERICK C., JR., ordained this summer, to St. James' Church, Kannapolis, N. C., as deacon-in-charge.

HODGKINS, LEWIS, on furlough in the United States where he spent some time at the School of Alcohol Studies at Yale University, has resumed his duties in Cordova, Alaska.

HOWE, HALSEY DeW., rector, Christ Church of Hamilton and Wenham, Mass., to St. Christopher's Church, Gladwyne, Pa., as rector.

LYDECKER, WILLIAM J. F., recently ordained, to St. Thomas' Chapel, New York City, N. Y.

MALCOLM, HARRY BROOKS, rector, Church of the Good Shepherd, Greenwood Lake, N. Y., to Church of St. John Baptist, Springfield Gardens, N. Y.

MALONE, EDMUND L., on furlough, has resumed his duties at St. Thomas' Church in the Virgin Islands.

MELVIN, HAROLD W., rector, St. Mark's Church, Dorchester, Mass., to Porto Alegre in the Missionary District of Southern Brazil where he will teach at the Theological Seminary.

MILLER, LUTHER D., JR., assistant, All Saints' Church, Frederick, Md., to St. James' Parish, Lothian, Md., as rector.

MINTURN, B. BRADSHAW, vicar, St. Martin in the Fields, Edwardsville, Kan., to Topeka State Mental Hospital for graduate work.

MORRETT, JOHN J., on furlough on the U. S. mainland, to his post in Aina Haina, Honolulu.

MULFORD, DAVID BARBOUR, curate, St. John's Church, Yonkers, N. Y., to St. Paul's Church, Georgetown, Del., as rector.

NEWTON, ALBERT S., ordained this summer, to St. Matthew's, Mooresville; St. James', Iredell County, and St. Alban's, Davidson, N. C., as deacon-in-charge.

PURMAN, JAMES N., rector, Christ Church, Richmond, Ky., to Church of the Resurrection and Chapel of the Holy Evangelists, Baltimore, Md., as vicar.

RICH, E. ALBERT, rector, St. James Church, Bedford, Pa., to St. John's Church, Howard County, Md., as rector.

THOMAS, HARRY N., assistant, St. Thomas' Church, New York City, to St. Stephen's Church, Oxford, N. C., as rector.

TILSON, MARTIN R., rector, Grace Church, Anderson, S. C., to St. John's Mission, Charlotte, N. C., as priest-in-charge.

TURKELSON, RICHARD W., ordained this

summer, to St. Andrew's Mission in Rocky Mount, N. C., and to the Church of the Good Shepherd, as assistant.

WOODRUFF, RONALD L., ordained this summer, to Saint Andrew's Mission, Durham, N. C.

Priests Ordained

SUTTON, PAUL E., Aug. 4, in St. Aidan's Mission, Michigan Center, by the Rt. Rev. Archie Crowley, Suffragan Bishop of Michigan. He remains at the mission as vicar. The new priest is a former Methodist minister whose father is also a minister.

WHARTON, GEORGE F., III, Aug. 28, in St. Mark's Church, Shreveport, by the Rt. Rev. Girault M. Jones, Bishop of Louisiana. He is curate at St. Mark's.

Deacons Ordained

ENGESETH, RICHARD W., Aug. 5, in Grace Cathedral, San Francisco, by the Rt. Rev. Karl Morgan Block, Bishop of California. He is assigned to St. Bartholomew's, Livermore, Calif., as vicar-in-charge.

HANNA, FREDERICK J., July 6, at St. John's Church, Mt. Washington, Baltimore, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland. He is assigned to the Chapel of the Redemption, Baltimore, as deacon-in-charge.

LAWSON, PETER R., Aug. 30, at Camp Washington, diocesan camp and conference center, in the Chapel of the Holy Spirit, Lakeside, Conn., by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. He is assigned to Trinity Church, Southport, as curate.

OUTTRIM, WILLIAM B., Sept. 15, at Christ Church, Bordentown, N. J., by the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey. The new deacon, formerly a Methodist minister, is assigned to St. Martin's-in-the-Field Mission, Lumberton.

ROBERTSON, CHARLES N., III, Aug. 30, at Camp Washington, diocesan camp and conference center, in the Chapel of the Holy Spirit, Lakeside, Conn., by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. He is assigned to St. Andrew's Church, Marblehead. Ordained to the perpetual diaconate, Mr. Robertson will also continue his work as vice-president of the Robertson Bleachery and Dye Works, Inc., of New Milford, Conn.

ROBYN, BRADBURY N., JR., Sept. 9, in St. Luke's Church, Minneapolis, Minn., by the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota. He remains at St. Luke's as curate.

SMITH, PHILIP K., July 5, at Trinity Church, Towson, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland. He remains at Trinity, Towson.

Retirements

CRAIGHILL, LLOYD R., as rector of St. James' Parish, Lothian, Md., Oct. 1, after six years. He was Bishop of Anking from 1940-49. New address: 619 Marshall St., Lexington, Va.

EDWARDS, EDGAR VAN W., after 44 years in the ministry. Since 1954 he's been vicar of Trinity Church, Renovo, Pa. Address: 701 S. Main St., Athens, Pa.

FRAZER, HOWARD S., after 34 years in the Diocese of New Jersey. For the past 23 years he has been Diocesan Missionary in the Pines and vicar of St. Peter's Church, Medford. New address after Oct. 1: Cliff and Summer Aves., Edgewater Park, N. J.

HILBISH, HARRY P., rector of Grace Church, Sterling, Ill., because of illness. He is now rector emeritus. New address: 408 7th Ave., Sterling.

KROMER, GEORGE J. G., rector of the Church of the Guardian Angel, Baltimore, Md., after more than 56 years in the ministry. He became vicar of the church, then a chapel, when he was ordained in 1899 and has served there ever since. New address: 2523 Maryland Ave., Baltimore 18, Md.

PARSONS, F. ALAN, rector of St. John's Church, Howard County, Md., Oct. 1. Address: P. O. Box 228, Ellicott City, Md.

PUGH, ERNEST, rector, Christ Church, Plymouth, Mass.

VAUTHIER, LEON P. F., rector of Zion Parish, Urbana and Lingularone Parish, just before his 80th birthday. Address: Rt. 3, Mt. Airy, Md.

Anniversaries

BENTLEY, JOHN B., head of National Council's Overseas Department, Sept. 29, his 25th anniversary of consecration.

ESSEX, WILLIAM L., Bishop of Quincy, Sept. 29, his 20th anniversary of consecration.

SALINAS Y VELASCO, EFRAIN, Bishop of Mexico, Sept. 29, his 25th anniversary of consecration.

OBITUARIES

The Rev. John Dawson, 87, senior presbyter of the Diocese of Oregon, in Portland, July 22. He had collapsed from heat exhaustion a few days earlier while conducting a funeral service. A native of Ireland, he came to the United States in 1890. He was ordained in 1892. He served churches in Nevada, Idaho and Oregon. Because of his active participation in civic affairs, the city of Portland named a municipal park after him.

The Rev. Luke T. Yokota, 69, in Lauded Wyo., Aug. 28. Mr. Yokota was born in Miura, Ibaraki-Ken, Japan, came to the United States in 1906 and lived in Los Angeles until 1942 when he moved to Wyoming. Before World War II Mr. Yokota was a social worker at St. Mary's Church in Los Angeles, for 15 years. He helped establish a number of churches among the Japanese on the West Coast. He was ordained in 1946 and worked among the Japanese people in Wyoming.

Mrs. Fannie Chase Staton, in Williamstown, N. C., Aug. 20. She was long active in the Woman's Auxiliary. From 1908 to 1912 she was president of one of the East Carolina diocese's two convocations; from 1912-1926 she was the auxiliary's diocesan president, and from 1926-29 she was United Thank Offering treasurer for the diocese. In addition she had been a delegate to many Woman's Auxiliary triennials. Upon her death, Bishop Thomas H. Wright, the Executive Council and Finance Department of East Carolina paid her tribute with a Resolution of Respect.

Marion Bernard Costello, 80, in Loudoun County, Va., Aug. 12. He was a farmer, teacher and former member of the school board. Mr. Costello began teaching Sunday school when he was 17 years old and taught continuously until he was 72. He was a member of Christ Church, Luckettville, and the Leesburg Masonic Lodge.

Mrs. Sarah Hickling Showell, 60, in Salisbury, Md., Sept. 14. She was an active parishioner of St. Paul's-By-The-Sea Church, Ocean City, Md., choir member and a past president of the Woman's Auxiliary. She was also a past president of the Berlin-Ocean City Women's Club, the Country Women's Clubs Association and a member of the American Legion Auxiliary.

Mrs. Eleanor Basford Wilson in Trenton, N. J., Sept. 13. She was active in the Woman's Auxiliary of the Diocese of New Jersey.

Mrs. Edwina H. H. Handfield, widow of the Rev. Frederick H. Handfield, in Garden City, L. I., N. Y., Sept. 10. She had been president of the Diocesan Altar Guild and the Daughters of the King. She was also a member of the Daughters of the American Revolution and the Long Island Federation of Women's Clubs executive board.

Mrs. Mabel Farish Robinson, 83, wife of the Rev. F. L. Robinson of Grace Church, Cismox, Va., in a Charlottesville hospital, Sept. 2. She had broken her hip in a fall Aug. 24. Mrs. Robinson was a native of Earlysville, Va.

Mrs. Catherine J. Ball, 85, in Elmhurst, a suburb of Wilmington, Del., Sept. 6. She was a member of St. James Church, Stanton, where she and her late husband, U. S. Senator Lewis Heister Ball, were married in 1893.

Mrs. Mary Thomas Obear, 73, wife of Dr. J. Obear, in Winnsboro, S. C., Aug. 5. A native of Ridgeway, S. C., she was a life-long member of the Episcopal Church and an active member of the Woman's Auxiliary. In Winnsboro, she was a member of St. John's Church.

The Rev. George C. Bartter, senior priest of the Episcopal Church in the Philippines, in Baguio, Sept. 20, a few days after his 80th birthday. A native of Maidstone, Kent, England, Fr. Bartter came to the Philippines as a layman in 1906 and was assigned by the late Bishop Charles Henry Brent to work at St. Luke's Mission in Trozo, Manila. Ordained in 1909, Fr. Bartter stayed at St. Luke's until 1915 when he was transferred to the Mission of St. Mary the Virgin, Sagada. In 1924 he became priest-in-charge of the Mission of the Resurrection, Baguio, where he stayed until his retirement in 1946.

John W. Powell, 82, president of the Virginia Blue Ridge Railway since 1930, in Washington, D. C., Oct. 4. He was a vestryman of Epiphany Church.

Miss Mary M. Fox, 80, in Milwaukee, Wis., Sept. 29. She was a native of Milwaukee and a charter member of the old St. Paul's Mission house, which was renamed St. George's Church. Miss Fox was a former president of her parish chapter of the Daughters of the King, a religious order, and a former president of its Girls Friendly Society whose membership includes girls of all denominations.

Continued from page 6

the actual powers of local government of the islanders. When the rejection of these British proposals was announced by Makarios, he was sent to exile. Before he left, he said: "The Cyprus people are called upon to accept a regime under which it will be doubtful whether they will control their own assembly, and on the basis of which it is certain that the colonial ruling party will be able to interfere with everything under the pretext of the protection of public security."

British Proposals

The British proposals, in general, included these provisions: 1. Her Majesty's Government offers a wide measure of self-government, with a liberal constitution to be drawn up after consultation with all sections of the population. 2. This would include the control of the government by Cypriot leaders in all areas except those of foreign affairs, defense, and local security (which latter function will be retained by the Governor "for as long as he deems necessary"). 3. The constitution would provide for an assembly with an elected majority. Certain members would be appointed by the Governor and others elected by the Turkish minority. 4. The Cypriot Premier to be chosen by the assembly should have to be approved by the Governor. 5. The constitution would provide for Turkish members of the Council of Ministers. 6. The rights of all citizens would be protected, with special safeguards for the Turkish minority.

Throughout these negotiations the British maintain that Archbishop Makarios was repeatedly asked to condemn the use of violence by his followers, and that he refused to do so. Makarios' friends call him a patriot struggling for the freedom of his people. They pointedly ask the British how they can self-righteously condemn his using tactics which they had encouraged their own agents to use in the Underground during the war in Europe. It is not certain that Makarios could have stopped the violence. Some British leaders, such as Mr. Francis Noel-Baker, MP for Winton, believe the Archbishop is a moderate, and that he did not approve of the use of strong-arm tactics. The British now claim, however, to have evidence which "proves" that he actually directed the terrorist activities of the EOKA.

The final phase of negotiations with Makarios dealt with the question of amnesty, public security, and the composition of the assembly. The

British proposed that, when law and order had been established, there should be an amnesty for all those convicted of offences under the Emergency Regulations except those involving violence or incitement to violence or the illegal possession of arms, ammunition or explosives. It was to this exception that Makarios objected most emphatically. Furthermore, he felt that he could not accept the provision that all police power should be reserved by the Governor for as long as the British thought necessary.

There Is No Simple Solution

Any solution must take into account three major considerations: the wishes of ALL the people of Cyprus (including the 100,000 Turks); the strategic requirements for the defense of the free world as a whole; and the relations between the primary powers concerned, namely, Great Britain, Greece, and Turkey. But today all negotiations are off. British policy, in view of events in Suez, has hardened. All nationalists who use violence are regarded by them as brigands, with whom no negotiations can take place. There are many honest people in the world, however, who regard these "terrorists" as patriots not unlike those whom the British en-

couraged in Europe during the last war. The result of the present impasse is a void, which makes the rest of the world wonder how sincere the "free world" is in its desire to share with others the freedom which it cherishes for itself.

As hard as it will be for the British Government to admit it, there is really only one clear path which leads out of this senseless and increasingly bloody muddle. It is to bring Archbishop Makarios back, for he alone can represent the people of Cyprus in any further negotiations; to admit without reservation the principle of self-determination for the island; to set up safe-guards for the Turkish minority; and to establish a NATO base on Cyprus. There is no need for further appeasement of the Turks. The Greeks are our friends, proven and tried through many years. If Britain will not act, it is time for our own State Department to speak boldly. Unless something is done soon to re-establish the prestige of the free-world nations in this area, we shall lose every friend we have in the Middle East, including the Arabs, the Turks and the Greeks. And this is precisely what the Russians, if they believed in God, would be praying for.

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Education, Enforcement Seen As Drunk Driving Solutions

A tightening of both legislation and public morals was seen as a necessary answer to the problem of drunk driving.

This thinking was expressed in resolutions at the Second Annual North Conway Conference, Sept. 18-19, in North Conway, N. H.

The conference was jointly sponsored by the North Conway Foundation, an interfaith group established in 1951 to study alcoholism, and Governor Lane Dwinell, of New Hampshire, with the backing of state and church agencies. The Rev. David A. Works, rector of Christ Church, North Conway, who started the Foundation, is its chairman.

With the New Hampshire State Police, the Motor Vehicle Department, the attorney general, the State Commission on Alcoholism, the clergy, the schools, the law and the General Court (state legislature) all represented, evidence was presented to show that 44 per cent of those killed in auto accidents last year in New Hampshire were intoxicated.

James K. Williams, of the National Safety Council, estimated a 40 per cent figure for all of New England, and stated instances of higher percentages. In Delaware, he said, 63 per cent of fatal accidents involved "some degree" of drinking.

A New Hampshire newsman reported that juries were reluctant to bring in guilty verdicts when drivers,

though drinking, were not involved in accidents or police altercations.

Dr. Leon A. Greenberg, Director of the Yale University Laboratory of Applied Physiology, called for a change in the public's attitude towards driving while intoxicated. He labeled the "DWI" a violator of common sense, decency and morality.

150th Anniversary Observed By 'Church of Many Uses'

When you have a church plant much larger than the needs of the congregation require, what do you do?

You put it to use to serve community as well as parish.

At least that's what the Rev. William F. Corker, eighth rector of historic St. Michael's Church in upper Manhattan, has done.

Besides a healthy round of parish activities, St. Michael's provides facilities for: a well-baby clinic, run by the New York Diet Kitchen Association; the New York Shut-In Society, which distributes wheel chairs and hospital beds to the infirm; an interfaith, community Boy Scout troop; two choral societies—the Cantata Singers and the Interracial Music Council, which not only have offices at St. Michael's, but use the church proper for concerts, since it seats 1,200. Lastly, the upper floors of the parish house have been turned over to St. Seraphim's Russian Orthodox Chapel, where Russian refugees worship under their own priest.

St. Michael's present community role—as well as an illustrious past—was brought into focus early last month when the parish celebrated its 150th anniversary.

Located in an area where new housing developments are replacing crowded tenements, St. Michael's is truly an interracial church, with Negroes, Anglo-Saxons, Puerto Ricans and Germans in its congregation. On its vestry are a Negro, a Chinese, a Mexican and a Puerto Rican.

Society of St. Dismas Seeks New York Ex-Convict Hostel

It's unusual for a meeting to arouse such interest and to run so far overtime that the scheduled resolutions never have a chance to be presented.

Yet that was exactly what happened when the Society of St. Dismas, a national Episcopal organization working for prisons and prisoners, held its first annual St. Augustine Conference on the Church and Prison Work, Sept. 15, in the Chapel of St. Augustine of Trinity Parish, N. Y. C.

Mailed to conferees and members for voting were the following:

► To establish and maintain a hostel for released prisoners in the greater New York area, preferably by converting the present Mission of San Salvatore in Manhattan.

► To work for the abolition of capital punishment.

► To increase the faculties of the Society.

to the Church, or perhaps it would be better to say an increase in real Church membership, since not a few of those I have in mind have never openly professed the Christian Faith before. During the past few years adult confirmations have substantially increased and in most parishes congregations are noticeably larger.

Spy-Detector To Parson: After 22 years in the London Police Force, F. J. Coveney reached the very elevated rank of Chief Inspector at Scotland Yard, nerve center of Britain's crime detection. He specialized in counter-espionage work. Then he was transferred to a Commonwealth Department in Australia.

For years F. J. Coveney had wanted to be ordained. In Australia came the chance for him to study. Now the Rev. F. J. Coveney, having served an Australian parish for three years, returns to England to take up a curacy.

London Notebook

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shire. Blank pages are left for each parish to describe how it received the message which began at Jerusalem. When these books are complete, the diocese will have its own ecclesiastical Baedekker. The handing on of the torch and the book in each parish is accompanied by a week of exhibitions, talks, film shows and every available means of passing on the message.

The whole event is called *Operation Firm Faith*. The Bishop of London told his diocesan conference that unless Operation Firm Faith succeeded we should be faced with Operation Heartbreak. He could certainly call upon statistics to support him. In 1929 there were 1,800,000 children attending Church Sunday schools. By 1955 there were only 1,300,000. At the same time the number of Sunday school teachers had dropped by 63,000, from 163,000 to 100,000—over a third.

Revival In England? Fifty-four-year-old Dr. William Greer, Bishop of Manchester for the last nine years, has had a wide experience. Educated at Trinity College, Dublin, and with degrees from Cambridge (M.A.) and Edinburgh (D.D.), he has had some years in an industrial parish, has been the General Secretary of the Student Christian Movement and Principal of Westcott House, Cambridge, one of England's leading theological colleges.

Writing in his *Manchester Diocesan Leaflet*, he says, "I am sometimes asked whether I see any signs of what is called a spiritual revival in England. I am sorry to say I do not; not after the manner in which the multitudes were turned from unbelief to faith in the days of John Wesley.

"Indeed I wonder whether we are not misled by this glowing historical example. God seldom seems to act in just the same way twice. What I do see is a slow but unmistakable return

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Bishop Nash

continued from page 34

learn that three were the orphaned daughters of Nash's sister. There was never any distinction made in the Nash family life.

Mrs. Nash, a former school teacher, has a rare sense of humor and a sparkling personality. From the time the Nashes traveled in an open Model T Ford through Boston snow storms until the present, she has been the bishop's "chauffeur." One of the most memorable rides came during the Boston Convention, when the Archbishop of Canterbury was in a hurry to make a speaking engagement. A motorcycle escort was arranged.

"Can you keep up with me?" a policeman asked Mrs. Nash.

"I'll try," she answered innocently; and then, to herself, "Ha! try and lose me!"

The screaming ride through Boston's narrow streets was a classic. While Dr. and Mrs. Fisher cringed in the back, the bishop sat unperturbed up front. Mrs. Nash had the time of her life.

With retirement, Bishop Nash will now devote more time to his hobbies—writing, boating in Maine, and puttering, as he says, in woodwork (he once made a chair that was so out of proportion that only a person 6-foot-six could sit in it with any comfort). He plans to write a history of the Passamaquoddy Bay region in Maine and a biography of William Tyndall.

In the relaxed atmosphere of the Nash home, the visitor will find the bishop a man of warmth, extreme modesty, and easy informality. From voracious reading and from his intellectual curiosity, he has built up an amazing store of knowledge—everything from religion to politics to baseball. His favorite topics of conversation start with his family and branch out from there.

Through the years, the big Diocese of Massachusetts has produced its share of bishops with the touch of greatness to them (Henry Knox Sherrill, Nash's predecessor, would be a good place to begin). Not long ago, one of Nash's closest associates summed things up this way:

"You know, if you'd asked me two years ago whether Nash would go down as a great bishop, I'd probably have had to stop and think. Today I feel differently.

"Any list of great bishops of our church would have to include the name of the Rt. Rev. Norman Burdett Nash."

—by Gordon Glover

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BACKSTAGE

THOSE OF YOU WHO read *London Notebook*, when it was introduced in the September 30 issue of *ECnews*, were probably as excited as we were about Dewi Morgan's comments on what was happening in England. We think that he is a real "find" and that you will be interested in knowing more about the man himself.

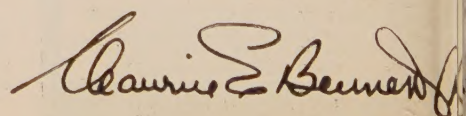
Dewi Morgan is an Anglican priest, ordained in 1939. For eleven and a half years he served in a number of varied parishes which included those in the hearts of the cities, in coal mining and steel working areas, and even in a parish nestled closely to the docks in London. In 1948 he took up free-lancing as a hobby and then made a vow to himself that he would never be anything but a parish priest. But Dewi Morgan was not destined to carry out his vow. In 1950 he was persuaded to take a staff job as press officer to cover the 250th anniversary of the Society for the Propagation of the Gospel. Once again he set a time limit on his journalistic efforts, insisting that at the end of eighteen months he would return to his parish. In this he failed, too, because he did such a grand job as press officer. And, incidentally, he is still in that job. Three years ago additional responsibilities were passed his way in the Society when he was also named Editorial Secretary.

Dewi Morgan admits, however, that the life of a religious journalist is an interesting one. And during the past 6 years he has handled nearly every assignment in both journalism and in broadcasting. But he manages to get in, also, a lot of preaching in such places as St. Paul's in London and in Canterbury Cathedral—suppose just to keep in trim should they ever let him get away from his job at the Society.

The *London Church Times*, in a recent personality profile, said: "Dewi Morgan is only happy when working at a pace which would give most men a nervous breakdown in a couple of weeks." His secretary has consistently accused him of looking on work as sheer escapism.

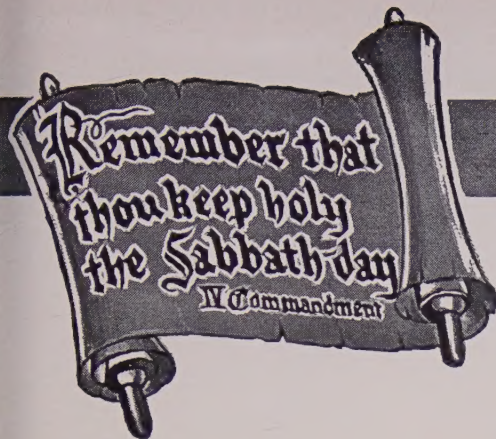
Those who know him best say that his hobby is being a "Parson Journalist." He admits that he is married to a very understanding person and this, from what we have been able to find out about him, is almost a prime requisite. Not too long ago he was elected Honorary Chaplain of St. Bride's on Fleet Street—which, of course, is the press church, with Fleet Street being the home of most of the larger journalistic enterprises in London.

If your impressions of Dewi Morgan are like ours, you will probably pin the label, "fascinating," on him and that's why I think, also, that you will pin the same kind of label on *London Notebook*, which is now a regular feature in *ECnews*.



PUBLISHER

EPISCOPAL CHURCHNEWS, OCTOBER 28, 1956



Church Directory

KEY—Light face type denotes AM, black face PM; addr, address; a, assistant; B, Benediction; C, Confession; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Day; HH, Holy

Hour; Instr, instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; Par, Parish; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Ser 11; 2 & 4 Sun MP & Ser 11. HC Daily. C Sat
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Rev. Terence J. Finlay, r
Sun HC 8, 9:30; MP 11 (HC 1st Sun); Ev 4;
Wkdays HC Tue 10:30; Wed & HD 8, Thurs 12:10;
EP daily 6; Organ Rec. Fri 12:10
Church open daily.

ST. JAMES' CHURCH Madison Ave. at 71st St.
Rev. A. L. Kinsolving, D.D., r; Rev. W. J. Chase;
Rev. G. C. Stierwald; Rev. J. F. Woolverton
Sun 8 HC, 9:30 Ch S, 11 MP Ser (HC 1st Sun);
Wed 7:45 HC, Thurs & HD & 12 HC.

ST. MARY THE VIRGIN, Rev. Grieg Taber, D.D., r
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (high); B 8. Wkd 7, 8,
9:30, 12:10 (Fri); EP 6; C Th 4:30-5:30; Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9.
Open daily until 6:30 P.M.

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1st Sun) MP 11; EP Cho 4
Daily HC 8:15, Thurs 11, HD 12:10 Noonday ex
Sat 12:10
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TRANSFIGURATION Rev. Randolph Ray, D.D., r
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Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12 Midday Ser 12:30, Ep 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10. Wkd HC 8 (Thur &
HD 7:30 also; 12:05 ex. Sat. Prayer & Study 1:05
ex. Sat., EP 3; C Fri 3:30-5:30 & by appt. Organ
Recital Wed 12:30.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9 & 11, EP 4; Weekdays HC Daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v
Rev. William G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish); 11 ESer 7:30
Daily: HC 7:30 ex Thurs. Sat HC 9:30; ESer 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Kilmer Myers, v
Rev. William A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish); ESer 8
Daily: HC 8 ex Thurs 8, 10; ESer 5:30

ROCHESTER, N. Y.

ST. PAUL'S CHURCH East Ave. & Vick Park B
Rev. George L. Cadigan, r
Rev. Frederick P. Taft, Rev. Edward W. Mills, Assts
Sunday: 8, 9:20 and 11

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., r
Rev. A. Freeman Traverse, Assoc
Rev. Richard C. Wyatt, a
Sun 8, 11, Evening, Weekday, Special
Services as announced

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7:30; Wed & HD 10:30

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Rev. J. Robert Maceo, Jr., c
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Wkd H Eu 7 M, Tu, Th, Fri; 9:30 Wed; MP 15 min
prec Eu. EP 5:15 daily ex Sat. C by appt.

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. James Joseph, r
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Sun HC Wed & Hd 10 Holy Eu

RICHMOND, VA.

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Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11; Mat & Ch S: 9:30. Daily
Masses: Mon & Fri 9, Tu & Th 10:30, Wed 7, Sat
7:30. Sol Eve & Sta: 1st Fri 8. Holy Unction: 2nd
Th 11. C: Sat 4-5.
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Rev. David J. Greer, Assoc.
Rev. Robert D. Keith, c
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